

WORSHIP PRACTICE IN THE CHURCHES OF CHRIST:  
CENTRAL LUZON, PHILIPPINES

Cheryl Wissmann

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# **Worship Practice in the Churches of Christ**

**Central Luzon, Philippines**

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7 July 2005





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## Preface

I chose to write about the Churches of Christ in Central Luzon in order to integrate my interests in hymnology, mission practice, and the historical influences which have shaped these churches in the Tagalog speaking heartland, realizing that the church in the Philippines has been understudied.

Under the tutelage of American missionaries, the Filipino Christians developed a scheme of worship, which initially imitated the American practice prevalent in the early twentieth century. English language lyrics from the American hymnbook were translated into Tagalog and sung to the original American gospel tunes. With some of the gospel songs, rather than simply transfer the original lyrics, the Filipino Christians created new Tagalog lyrics, which solidified the teachings brought by the missionaries, going beyond the inherited American hymnbook. These songs were embedded in a weekly pattern of worship, painted on chalkboards hung in Churches of Christ chapels through the country, where the hymns sung were changed weekly, but the order of worship itself has remained quite constant.

The Churches of Christ *himmario* has taken on a uniquely Filipino personality parallel with the development of the jeepney (*jitney*). The

American military initially brought the GI jeep to its Philippine bases for pragmatic military purposes. The Filipinos took the fundamental idea of the jeep as a simple and reliable means of transport, then created entire factories to reproduce larger and longer jeepneys to fill a need for their public transport network. The jeepney, elongated and elaborately painted, colored, and loudly blaring its dance music on the streets of Manila, now represents an entire national network of aluminium sided buses, and is an internationally recognized symbol of the Philippines. It bears only the most superficial resemblance to its vehicle of origin.

The Churches of Christ *hymnario* was developed using tunes which are intrinsic to the American gospel song, but producing lyrics in literary Tagalog (locally called deep Tagalog, and no longer commonly used) which far surpassed the simple English poetry of the original gospel songs. Not only in the quality of language, but in the content, the Tagalog *hymnario* lyrics reflect the Churches of Christ beliefs and bind the churches together when sung at national events, provincial conventions, or funerals. As with the jeepney, what began as a simple transference of songs from English to Tagalog has taken on an impact and meaning beyond its origins.

Today that *himnario* is the benchmark against which newer forms of musical praise are being measured. As the Churches of Christ have integrated the contemporary praise choruses into their worship order, the *himnario* is less used in the weekly worship services of the urban Manila Churches of Christ. However, the *himnario* songs continue to be used for special events and in the regional Churches of Christ, such as Rizal, Mindoro and Nueva Ecija.

With the order of worship remaining much the same as in the early twentieth century, the Filipinos worship in the same order from church to church regardless of the region of the country or the choice of *himnario* songs or contemporary praise choruses. Churches of Christ worldwide would not be considered as liturgically high churches in their weekly worship practice, but the goals of worshipping seriously, in decency and in order<sup>1</sup>, with a high regard for the ordinances of the church, place them in a unique position in the free churches. Their worship practice, church music, theology and ecclesiology is worthy of academic investigation.

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<sup>1</sup> I Corinthians 14:40, Authorized Version.

## Acknowledgements

Proper research of any topic cannot be done in isolation. Many individuals and organizations must guide the researcher to find the relevant material to open the doors to originality. The wise researcher will attempt to acknowledge all those who have been of assistance, realizing that someone significant may accidentally be omitted.

Firstly, thank you to the Churches of Christ in Central Luzon and Mindoro, who have patiently allowed me to take notes at their weekly worship, at conventions, women's gatherings, youth meetings, and other formal and informal events. More than two dozen individual churches were visited during the course of this research, in addition to the special organizational anniversaries and conventions over a four year period. Thank you for making me welcome and a part of the Churches of Christ family in Central Luzon.

Commendation to the staff of the college where I teach, International Christian College of Manila, must be given, as these colleagues have supported by supplying translations, ideas, and historical explanations that can only be obtained orally. Robert and Nezhiah Cabalteja, Dr. Josue Falla,

and Aldwin Falla provided translations of the literary Tagalog and explained many practices in traditional Churches of Christ worship.

Hymnbooks, *Ang Himnario Kristiano* and *Ang Bagong Himnario Kristiano*, have been lent to me by Conrado Montefalcon, Paz Pasco, Robert Cabalteja, Panfilo and Maximina Pel, Richard and Jiji Omnes, Ming Vallejos, and Josue and Rose Falla. To your families, thank you, and I will certainly return your books as promised when this research is complete, realizing their sentimental and historical value.

Many new friendships have been forged while working on the project. Jesse Pasco helped me from his workplace in Stockholm with the Tagalog worship order. Aida Sison, one of the few translators still living, gave me some unique insights into the *himnario*. Jeff Oreta, a publisher and businessman involved with the publishing of new Christian music in the Philippines, found time for an interview and shared his interest in my topic.

My supervisor, Dr. Mario Aguilar at St. Mary's, has been instrumental in guiding this research into solid paths. Dr. Aguilar's strong commitment to providing academic voices for the voiceless third world has challenged me to speak out about our Filipino Christians, who have little of worldly value, but faithfulness in inverse proportion to that material insignificance. Tempering



guidance, encouragement, and instruction, he has kept this research going in correct academic channels with appropriate enthusiasm.

Dr. Ian Bradley's love of Victorian hymns is inspirational in the world of hymnology. His vast knowledge of and respect for simple gospel songs, often derided by some in hymnology circles, has encouraged me to persevere with this research in which those gospel songs are central to the study.

Many lessons about mature postgraduate students were learned during childhood as my mother spent hours retyping my father's Ph.D. work in Radiation Biology during the 1960s, before the advent of the computer and electronic typewriter. As the child of a mature Ph.D. candidate, I learned that advanced education and families could mix, with strains, but it was possible. Thanks to my mother and father, who have encouraged this study even during my father's last battle with leukemia in 2002-2003.

Our three children still at home in Manila, Rebekah, Jessica, and Andrew have seen their mother off to the airport once a year for several weeks, staying behind to attend school and live their lives in the Philippines. Demonstrating the marvelous resilience of missionary children, they have pursued their education and social lives, and kept their father sustained during Mom's absences. Our eldest, Aaron, living in the United States and

pursuing his own career and education, has still found time to encourage Mom in her studies.

To Ross Wissmann, my husband, thank you for willingly taking both our responsibilities firmly in hand so that I could pursue this research halfway around the world.

With the hope that this research will benefit many more persons through my teaching among the Filipino Christians,

Cheryl Wissmann

St. Andrews, Fife

## Abstract

Worship practice in Christian churches around the world has changed rapidly in the last two decades. The impact of contemporary Christian music on non-western churches has been little studied. The Filipino Churches of Christ of Central Luzon have utilized tools of a worship service order and a hymnbook provided by American missionaries in the early twentieth century to establish a consistent worship practice. As the new music has entered through international marketing and communication, the worship order has remained the same while the usage of the Tagalog *hymnario* has declined. This research reviews Filipino history, the history of the Churches of Christ, missionary practice in the Filipino Churches of Christ, the translation of the *hymnario* from the English, the impact of new Tagalog lyrics, and the importation of contemporary Christian music into the Churches of Christ.

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## Introduction

### **Worship Trends in the Filipino Churches of Christ**

The Churches of Christ began in the Philippines when Spain sold its colony to the United States in 1898, at the close of the Spanish American War. American military chaplains returned as civilian missionaries in 1901, launching work amongst their fellow expatriates as well as Filipinos. The Filipinos fought for independence from the Americans as they had previously fought the Spanish, following the intellectual leadership of Jose Rizal and the military expertise of Emilio Aguinaldo, Andres Bonifacio, and other Filipino patriots. The United States defeated this indigenous independence movement, but promised eventual freedom for the new colony. It would take almost 50 years, until 1946, for the Philippines to gain independence.

The United Christian Missionary Society (UCMS), a cooperative agency of the Churches of Christ in the United States, sent Leslie Wolfe and his family from Iowa to the Philippines in 1907. Early in his career, he acknowledged the goal of Philippine national independence.<sup>1</sup> Wolfe

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<sup>1</sup> Leslie Wolfe, personal correspondence with the Des Moines, Iowa, Young Men's Christian Association, 1911. This same issue of independence of local church structures as well as national independence was raised to the Corey commission, visiting from the UCMS, in 1914. Mark Maxey, *History of the Philippine Mission of the Churches of Christ*. San Clemente, California: Go Ye Books, c. 1943. Reprinted 1973, 24, quoting Stephen Corey's *Among Asia's Needy Millions*, n.d.

worked within the structures of the UCMS until 1926. During that time he actively preached at evangelistic meetings, assisted medical missions, built an educational institute, and did many other missionary tasks. The Wolfes learned Tagalog quickly so that Mr. Wolfe was able to teach, preach, and translate into the language of the Central Philippines.<sup>2</sup>

Churches of Christ distinctiveness during the 1920s centered on the issue of open membership. Leslie Wolfe stood firmly for the importance of baptism in the conversion process. He believed that Christians in the first century were baptized as adult believers, and that twentieth century Christians should follow that New Testament pattern. In opposition to more liberal tendencies among some of his fellow missionaries, his stand on baptism eventually divided both the Filipino and American wings of the Churches of Christ. The division continues to the present between the independent Christian Churches/Churches of Christ and the Disciples of Christ.<sup>3</sup> The question, "Is baptism essential for the remission of sins?" has

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<sup>2</sup> Tagalog is composed of linguistic strands from Malay, Spanish, and Chinese. President Manuel Quezon designated it as the national language of the Philippines in 1947, to unify the nation's various indigenous language groups.

<sup>3</sup> The Churches of Christ have three main divisions. In 1909, the non-instrumental Churches of Christ (who use no musical instruments in worship) became a separate group. In 1926 the independent Christian Churches/Churches of Christ separated from the Disciples of Christ, who went on to form a structured denomination. The Christian Churches/Churches of Christ retain the principal of local congregational autonomy and independent support of their missionaries, as well as more theologically conservative beliefs. These three divisions are now recognized denominational categories in the United States Census. The World Convention of Churches of Christ, a quadrennial meeting of all three groups, works to establish contact and build

become a shibboleth for Churches of Christ in both countries, in addition to issues such as modernist theology and church structures beyond the locally autonomous church.<sup>4</sup>

As one of the oldest Protestant groups in the Philippines, the Churches of Christ have a strong identity through an intergenerational web of kinship relationships.<sup>5</sup> The Churches of Christ have grown by conversion of an initial family member followed by the conversion of that convert's family group. One listener threw stones while Mr. Herman P. Williams

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relationships between the three groups.

<sup>4</sup> James DeForest Murch, *Christians Only*. Cincinnati OH: The Standard Publishing Company, 1962, 238. Murch writes about the open membership controversy in the *Christian Century* magazine:

"In 1911 Morrison ran a series of articles advocating the reception of the unimmersed into the churches, thus creating the major issue of the Great Controversy—'open membership.' This and other liberal views he espoused were derived at in his own thinking because of the liberal premises he had accepted."

Murch describes the open membership issue in the Philippines:

"The crisis in the Philippine mission now came to the fore [of the American Churches of Christ attention]. The liberal policy of the Society was forcing the abandonment of the evangelistic work in Aparri in northern Luzon, the surrender of the distinctly Biblical ministerial training school, Manila Bible Institute, and participation in an interdenominational missionary program for the future. The Higdon-Taft Avenue church open-membership situation had not cleared. Leslie Wolfe, the secretary of the Mission, had at first consented, in the interests of peace and harmony, to some of these moves and in his official capacity as secretary had signed several official documents. Meanwhile the struggle to satisfy his conscience as a convinced conservative went on. Finally, he decided to resign and return to America. The trustees of the Christian Restoration Association, learning of the situation authorized President Murch to cable Wolfe five-hundred dollars as a first month's payment on support of a new independent Philippine Mission, provided he would decide to remain in the Islands. Wolfe accepted and the new work was set up with the overwhelming majority of the natives supporting Wolfe." (252).

It would seem that extra-local organization combined with the theological question of unimmersed membership, in combination with the usual personality frictions, were at the core of these controversies.

<sup>5</sup>"Believing with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs [. . .]" Clifford Geertz, *The Interpretation of Cultures*. New York: Basic Books, 1973, 5.

preached on the streets in Manila.<sup>6</sup> After a second stone hit his head and caused it to bleed, he continued to preach, telling the audience "if the man who struck me knew the Christ of whom I speak, he would not have thrown the stone." After his speech, the young man who threw the stones, Buenaventura Garcia, came to speak to Mr. Williams.<sup>7</sup> Garcia became a dynamic evangelist after Williams converted him, preaching and leading churches for the rest of his life. Descendants of the Garcia family are currently members of local churches in Metro Manila (Commonwealth, Tayabas, and Cruzada) and Zambales (Olongapo) province.<sup>8</sup> Mr. Arrieta was another Filipino converted by Mr. Williams, who went to Arrieta's provincial home to establish a congregation that became the forerunner of the Laguna churches. Today the Polisticos, relatives of Arrieta, retain the leadership of the Liliw Church of Christ in Laguna, with many kinsmen in churches in Manila and the province. Both the Garcia and Polistico

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<sup>6</sup> The earliest missionaries were the Hannas and the Williams, who came as the Americans began their rule in 1898, as US Army chaplains. They returned as civilian missionaries in 1901.

<sup>7</sup> The Church of Christ missionaries sent by the Foreign Christian Missionary Society (the forerunner of the United Christian Missionary Society) were:

Mr and Mrs. William H. Hanna (1901-1922)

Mr. and Mrs. Hermon Williams (1901-1910)

Mr. and Mrs. C. E. Pickett (1903-1935)

Mr. and Mrs. Leslie Wolfe (1907-1945)

Mr. and Mrs. Bruce L. Kershner (1905-1917).

Mr. Wolfe was prominent because of the open membership controversy during the 1920s in which he was a central figure of controversy. (see Chapter Two).

<sup>8</sup> Edith Wolfe Allison, *Prisoner of Christ: The Life Story of Leslie and Carrie Wolfe*. Joplin, Missouri: College Press Publishing Company, 1960, 22.



families have relatives who have emigrated to the United States, where they continue in Filipino Churches of Christ in New Jersey and California.

One woman convert, Ligorina Carmona, nicknamed the "Bible woman," led many of her Filipino friends to conversion in the early days of the churches. The descendants of two early twentieth century dentists, H. M. Mayor and F. S. Orlina, worship and serve in churches throughout Central Luzon. The Peneyra family, from Aparri, Cagayan, whose ancestor was converted in 1911, has influenced congregations from the north of Luzon to Metro Manila.<sup>9</sup> Dr. Juan Baronia, the educator and companion of Leslie Wolfe during his UCMS troubles in the 1920s, has descendants serving in churches from Zamboanga in Mindanao to Metro Manila. His great niece and great nephew are seminary teachers at International Christian College of Manila. Relatives of Dr. Baronia are also abroad in various churches of Christ overseas. Terry Reyes, a nephew, has served in urban ministry in New York City since the 1960s.

During World War II, the Japanese incarcerated the Wolfes and other missionaries.<sup>10</sup> After Mr. Wolfe died three months after the liberation of

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<sup>9</sup> Allison, 50, 43.

<sup>10</sup> In spite of promises to the contrary, the Japanese never protected the interests of Christian workers. Lt. Colonel Narusawa, Chief of the Religious Section, Japanese Military Administration, wrote on November 6, 1942., "I ask that you hold to a clear concept of your great spiritual mission for I can assure you that your work can be carried on with freedom and vigor, with no

the camps, new missionaries came in his place. In the course of the past half-century, successes have included church planting and ministries such as campus and prison work. The expansion of the Churches of Christ, launched in Luzon in the early days, has continued northward to the tribal peoples of northern Luzon and southward to the Southern Tagalog region, Visayas, and Mindanao. Four orphanages, two in Northern Luzon and two in Mindanao have shown a concern for disadvantaged children. Other ministries accomplished by Churches of Christ missionaries have included translation and Bible seminaries.

In the last decade, issues related to worship practice have come to the fore. Debates about instruments, musical personnel, styles of worship, and music leaders have dominated the churches. For most of the older church members and provincial churches, the hymnbook holds precious associations with the pioneer missionaries, the early Filipino leaders, and the established Christian order that grew around them.<sup>11</sup> New converts

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misgivings, but rather with complete confidence in the benevolent attitude which the Japanese Imperial Forces display toward religion." In spite of this decree, within a few months the missionaries were incarcerated at the University of Santo Tomas and at Los Baños. Conditions were so appalling that Leslie Wolfe died three months after the liberation of the camps and was buried at the American Cemetery in Manila in 1945.

<sup>11</sup> *Ang Himnario Kristiano ng mga Iglesia ni Kristo*. Cavite: Cavite Christian Crusade Printing and Publishing, Inc, 1967. Several local congregations in Metro Manila, such as Economia Church of Christ and Tayabas Church of Christ have retyped and printed the *Himnario*. A new edition was published in 1987, *Ang Bagong Himnario Kristiano* (Manila: Berean Publishing Center, Inc., Cruzada Church of Christ, Quiapo, Metro Manila, 1987).

and their relatives translated the lyrics, so the Tagalog hymns contribute to the social life of the Churches of Christ.

The words of the Tagalog hymns have served and continue to serve as a rallying cry for the Filipino Christians. For example, the song *Ang Ating Paninindigan* (*Our Stand*) contains many Church of Christ principles in its poetry. The text of the songs themselves expresses common beliefs and practices.

Christian publishers have imported a new type of worship music, called praise and worship or contemporary Christian music, from the United States. Praise and worship music now dominates worship practice in many of the Churches of Christ. This music comes with some theological inferences, which are not part of the traditional Church of Christ teaching.

The structure of the weekly worship service has remained constant, ordered as the missionaries traditionally taught it, and recorded on the green chalkboards hung in the chapels. Although the members have moved the chalkboards out of the many chapel buildings, the service order remains the same, with new worship music replacing the hymns in many churches. There is a movement for new styles of Tagalog worship music as well. This music, which reflects an interest in Tagalog worship

resources, parallels the melodic folk and *kundiman* music that was a central feature of the nationalist movement during the late 19<sup>th</sup> century.<sup>12</sup> Groups interested in promoting Filipino styles are developing other Tagalog worship resources.<sup>13</sup>

Church members, who live or work overseas then return to the churches, influence worship practice by bringing music or equipment. Overseas foreign workers (OFWs) work in most European countries, the Middle East, and most of Asia. Filipinos who emigrate to the United States will often send back remittances or materials for the families and churches. These traveling Christians bring back resources and ideas that enrich and alter Churches of Christ life.

Many members of the Churches of Christ leadership today are small businessmen, schoolteachers, and civil servants; however, there can be a wide variance between members in urban churches and rural churches. The rural churches may have a large group of rice farmers, but the main figure in church leadership will likely be a rice dealer or businessman. The Manila-based churches will influence most of the churches, even in

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<sup>12</sup> *Kundiman* are love songs with a political undertone. The love cryptically expressed was often for the nation rather than a sweetheart during the struggle for independence. Recognized by the general non-elite population, it is still a favorite musical form for performance in recitals and concerts.

<sup>13</sup> The Asian Institute for Liturgy and Music in Quezon City is one of these organizations.

the far-flung provinces and islands, as the leadership members meet at national and provincial conventions, through kinship links, or ministerial training.

The children and grandchildren of the early members, the companions of Leslie Wolfe during pioneer days, have kept the status quo. By the late 1980s, movement and growth of the churches had slowed and their fervor diminished. A settled establishment had replaced the dynamic leaders of the first generation.

In the late 1990s, some leaders suggested a church planting initiative in celebration of the upcoming centenary (2001). Consequently, church leaders planted 164 new congregations throughout the Philippines in two years. These new churches, pioneered by Filipino leaders, have injected a new optimism and vision amongst Churches of Christ. Filipino Christians have sent two Filipino cross-cultural workers to Indonesia for the first time.

### **Beliefs held within the Filipino Churches of Christ**

The Churches of Christ operate on a strongly biblical basis. In line with many other reforming bodies, one of their main tenets is "the Bible as the

only rule of faith and practice."<sup>14</sup> The basis for unity for all Christians rests on the simplicity of New Testament Christianity. Another favorite slogan is: "In essentials, unity; in opinions, liberty; in all things, love." In interpretation, the early leaders of Churches of Christ treated the Bible historically, interpreting it by the same literary methods as other ancient texts. Alexander Campbell (Thomas Campbell's son) taught strongly on the context and background of the biblical text.<sup>15</sup>

David Bosch similarly stresses the centrality of the Bible in theology.

Theology must undoubtedly always be relevant and contextual (Kung, 1987, 200-203), but this may never be pursued at the expense of God's revelation in and through the history of Israel and, supremely, the event of Jesus Christ (203-206). Christians take seriously the epistemological priority of their classical text, the Scriptures.<sup>16</sup>

According to the Churches of Christ, to become a Christian, one must have faith (defined as trust or reliance on Christ based on the biblical evidence), repent of one's sins, confess Jesus Christ as Lord and Savior,

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<sup>14</sup> Thomas Campbell, *Declaration and Address*, Proposition 1, 1804.

<sup>15</sup> Cr. William Robinson, *What Churches of Christ Stand For*. Birmingham: Churches of Christ Publishing Committee, 1926, 36. "Campbell said, 'On opening any book in the sacred scriptures consider first the historical circumstances of the book. These are the order, the title, the author, the date, the place, and the occasion of it'; and again, 'The date, place, and occasion of it, are obviously necessary to a right application of anything in the book.' (Alexander Campbell, *Christian System*, 1835, 16).

<sup>16</sup> David Bosch. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll: New

and be immersed. William Robinson, the British Church of Christ scholar, writes:

Although, like Baptists, they practice immersion and reject Infant Baptism, their *doctrine* of baptism, and their teaching about its connection with conversion and regeneration, separate them from all other immersionists. Indeed, it is much more like the doctrine of Baptism which has been accepted in the Catholic Church from the earliest ages; for if members of Churches of Christ accept anything, they certainly accept the affirmation of the Nicene Creed, "We believe in one Baptism *for the remission of sins*." And as the Anglican Catechism professes, they firmly believe that faith and repentance are necessary prerequisites to Baptism; but unlike all the Catholic Churches—Anglican, Roman, and Eastern—they do not allow that faith and repentance can be exercised by proxy. They therefore reject Infant Baptism; first because historically it had no part in the original Christian System, and secondly, because it violates that principle of Christ's religion which demands personal choice on the part of all His followers.<sup>17</sup>

Forgiveness of sins and reception of the Holy Spirit occur when a person repents and is baptized, in line with Acts 2:38. Continuing with Christ in the new life includes Bible reading and prayer for personal worship as well as an ongoing life in the local church. Christians are

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York: Orbis Books, 1998, 187.

<sup>17</sup> Robinson, 57-58.

saved by grace through faith at baptism for good works.<sup>18</sup> Salvation includes forgiveness and a new life in Christ here on earth, and heaven in the afterlife. The life in Christ here on earth is sustained through personal worship, godly behavior, and remembrance of Christ at the weekly table. Churches of Christ worship includes a weekly Lord's Supper, based on Acts 20:7.

Great stress has always been placed on the Lord's Supper as an act of worship, and on the priestly character of the whole Church; and in this service those four elements which have been characteristic of Christian worship throughout all ages find their place:

the reading of the Gospel and the Apostolic writings,  
usually accompanied by instruction in the form of a sermon  
at some part of the service;

the offering of gifts;

prayers;

the "breaking of bread."<sup>19</sup>

Churches of Christ preachers center their sermons often on a biblical text, and occasionally on a topic of current interest. Creeds are not recited in the Churches of Christ because they are considered post-biblical and divisive. The Churches of Christ attempt to call biblical things by biblical

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<sup>18</sup> Ephesians 2:8-9, I Peter 3:21.



names, as part of their intention to speak only where the Scriptures speak. The Lord's Table is available to anyone naming themselves as Christians. Several different leaders will usually participate in the service. There may be a contemporary praise team or a traditional song leader, an elder to give a communion meditation and a second leader for the offering meditation, a preacher, and another man may give the announcements. The churches have always practiced the plurality of elders, that is, two or more local leaders to guide the church. This diversity of leadership differs from the clergy and ministry traditions of other Protestant groups.

The local church is autonomous, because no bishops or overseers exist outside the local congregation and there is no extra-local structure.<sup>20</sup> Relationships exist informally between local congregations through networks of friends, family, and ministers. The elders and deacons lead in each local church. Churches of Christ do not consider the building in which they worship as sacred, but rather, the church is by definition the people, the *ecclesia* (called-out ones).<sup>21</sup>

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<sup>19</sup> Robinson, 88.

<sup>20</sup> In Churches of Christ understanding, the local church is truly local; that is, one gathered group of Christians in one specific geographical location. For example, the Church of Christ Commonwealth is a local church meeting on Commonwealth Avenue in Quezon City at 9 am each Sunday morning. The 100-150 people who gather there are the local church. Other churches meeting throughout Metro Manila are also local churches each in their own geographical location.

<sup>21</sup> "The church is a pilgrim [people of God] not simply for the practical reason that in the modern age it no longer calls the tune and is everywhere finding itself in a diaspora situation; rather, to be

Because of this simple definition of church and its flexibility, the Churches of Christ use many different worship styles and appear in locally colorful identities throughout the world. The Filipino Churches of Christ reflect the mid-western American missionaries who came to them. The British Churches of Christ sent missionaries and evangelists to Australia and to other Commonwealth countries, affecting newly planted churches in different ways. Easily adapting to local ways of doing things, without a strong extra-local structure, the churches are identifiable primarily by baptism by immersion, weekly Lords Supper, and a plurality of local elders. Although the British and American traditions differ slightly, the Filipinos recognize the missionaries sent from either Australia or America. Both in the 1920s and currently, Australians are serving side-by-side with Americans and Filipinos.<sup>22</sup>

The Churches of Christ consider their apostolic heritage rooted in historical Christian thought as they teach biblical doctrine based on the New Testament church. The Churches of Christ sacramental theology of biblical immersion and the weekly Lord's Supper expresses their

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a pilgrim in the world belongs intrinsically to the church's ex-centric position. It is *ek-klesia*, 'called out' of the world, and sent back into the world. Foreignness is an element of its constitution." Bosch, 373-374.

<sup>22</sup> George Saunders, an Australian, served alongside Leslie Wolfe beginning in 1914. He was the one who brought the field disagreements to the attention of the American churches. Maxey, 23.

catholicity. A strong emphasis on Christian daily living links them with other reforming and pietistic traditions. The churches stand at an interesting intersection of Protestant (with emphasis on Bible and grace) and Catholic theologies (with insistence on the Lord's Supper and baptism).

Those Christians who base their worship on any of these diverse characters can claim to this extent primitive authority for their particular practice. In Catholicism, the liturgic and sacramental element has decisively triumphed. The Evangelical Churches have restored, perhaps sometimes to excess, the prophetic and Biblical strand; while in those frequent revivals of free worship and claims to a direct experience of the Spirit which shock the decorum of the traditionalist, we see the continued power of the charismatic strain. But a full and balanced Christian cultus would find room for all these elements, and means of harmonizing and controlling them: thus achieving that synthesis of liberty and order, fervour and prudence, which represented the Pauline ideal for the infant churches in the middle years of the first century.<sup>23</sup>

Since the Churches of Christ do not consistently have ordained clergy, there is room for leadership in a number of different forms.<sup>24</sup> The local

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Current Australian missionaries working with Churches of Christ are Ross Wissmann, and Darryl and Carol Krause, serving in the Visayas.

<sup>23</sup> Evelyn Underhill. *Worship*. London: Nisbet & Co., Ltd. 1937, 236-237.

<sup>24</sup> The Churches of Christ will ordain ministers, particularly in the United States, but not in the United Kingdom or Commonwealth churches. The American ordination acknowledges the full-

church's elders and deacons come from the local population. A minister will train in a theological school or Bible College, but he holds no clerical sacramental office. Any minister, elder, or deacon may perform a baptism.

The responsibility and capacity of each soul, the "priesthood of all believers" the universal call to sanctity, are the central truths governing real Free Church Worship (Methodist, Baptist, Congregational).<sup>25</sup>

Churches of Christ fit neatly into this idea of the Free Churches, but the extra stress on the ordinances (sacraments) gives an additional dimension to their theology and practice not generally found in the Free Churches.

Like all Christian groups, the Churches of Christ have not always lived up to their high ideals. Sectarian developments in the United States and the Philippines have hurt their witness. A sizable number of Christians in the Philippines think that the Churches of Christ contain the only true church, which adversely affects their relationship with other Christian groups. Second-generation missionary J. Willis Hale expressed a radical

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time nature of the ministry or pastorate, but not any sacerdotal or priestly function. Ministers in this sense are not mediating between God and man, but rather functioning as teachers and preachers.

<sup>25</sup> Underhill, 299.

sectarianism in the aftermath of the open membership controversy.<sup>26</sup>

Eternal vigilance continues to be the price of liberty. This work vividly exposes an apostacy [sic] [open membership] from which the brethren must be protected for such seeds will be sown again and again. Preachers, elders, and members must be prepared to ward off any false teaching that may appear. A well-indoctrinated membership in the very first principles of Christ and His church affords the greatest and surest protection of the church from compromise, betrayal, and apostacy [sic].<sup>27</sup>

This harsh attitude, inculcated during the immediate aftermath of the UCMS controversy, appears to be receding. Intolerance and sectarianism may be linked to the Filipino extended family boundaries that often limit the size and relationships of the church group. Some Churches of Christ members and leaders are more active in the general Protestant community in attending seminars or gaining advanced seminary training, opening the doors for better communication with non Churches of Christ members.

What gives a Church of Christ its identity? In the minds of the members, it is weekly communion, the leadership of elders, and baptism

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<sup>26</sup> Mr. Willis and Mrs. Velma Hale arrived in the Philippines just before the Japanese incarcerated the missionaries in 1942. Therefore, they spent their first three years in the internment camps. Afterwards, they continued to serve as missionaries until their deaths in the late 1980s.

<sup>27</sup> J. Willis Hale, *Forward*, in Maxey, i.

for the remission of sins. Since buildings or properties do not define the essence of the church, it can meet in a cathedral style building, a gymnasium, or a tin roof with four poles in the middle of a pasture. These ideas easily transplant to a new society because they have little freight. The church is people, not a sanctuary; organism, not organization.

### **Missions Practice in the Churches of Christ**

Churches of Christ believe that biblical Christianity can be practiced in any society based on the first century model of the *diaspora*. The same faith went out from Jerusalem throughout the known world (Acts 1:8). This simplicity emphasizes the universal nature of the faith, and its relevance to all peoples. Missionaries go out from Churches of Christ primarily to share their faith, whether through preaching, teaching, church planting, medical missions, social assistance, or other activities.

Other denominational missions groups have big boards and many missionaries working in large clusters, but the Churches of Christ have historically had one or two families in a certain region or station. This means an intimate integration of the foreign missionary with the local Filipino leadership, and a more Filipino centered approach.

Settling among the people the new missionary first has to wrestle with strange words as he tries to make himself understood by

those he meets in the chapel, the market and the homes of the people. The missionary's personal contact with the common people about him is the most important phase of his work. He makes lifelong friends for himself and for his Lord. Even though a missionary may learn to speak like a native, it is not the pulpit but the teacher's desk that is his forte. The pulpit is primarily for the native minister. A missionary who is not an expert Bible teacher in the native language falls far short of the ideal. The missionary is not properly a church dignitary, a business administrator, or a publicity director on the mission field, though to the brethren back in America he may seem to be such. He is rather a servant of Christ, a teacher always, a preacher often, an unofficial expert, an advisor, and a friend who pushes the Filipino leaders (his sons in faith) to the front while he keeps in the background. No man has more demand on his time and strength than the missionary.<sup>28</sup>

Within the acknowledged boundaries of colonial mission practice in his era, Leslie Wolfe had a positive working relationship with the Filipinos. Although he was firm in teaching his beliefs, he and the other Churches of Christ missionaries developed Filipino partners. Many Filipino Catholics had long had antagonism towards the church authorities because they did not allow the Filipinos to train as priests. In contrast, Mr. Wolfe and other Protestant missionaries trained Filipino

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<sup>28</sup> Leslie Wolfe, *Pearl of the Orient*. Cincinnati, Ohio: Christian Restoration Association, c. 1937.

Christian leaders very early in their ministries.

Wolfe shared the optimism that pervaded his generation of missionaries. David Bosch identifies the optimism of the Enlightenment's philosophy of progress as a clear element of theology of the time, linked to an imminent return of Christ.<sup>29</sup> This optimism fed the attitude that Christianity, spread by the missionaries, would change the culture of the world and uplift the heathen nations.<sup>30</sup> As America was developing the Philippines for eventual independence, the missionaries did their part by teaching Christianity and providing medical and educational facilities, all based on Western society. At the New York Ecumenical Missionary Conference of 1900, President McKinley gave the opening address.<sup>31</sup> Missions and politics went hand in hand during the era in which the United States acquired the Philippines.

When the UCMS dismissed Wolfe from its organization in 1926, the Filipino Christian leaders insisted that he should stay in the Philippines and continue to work with them. They offered to pay his living expenses. For Filipinos of that era, this was a massive commitment of limited personal finances. That promise of financial support, though never

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<sup>29</sup> Bosch, 271.

<sup>30</sup> Bosch, 293.



needed in practice, demonstrated the solidarity that the Filipinos felt with this missionary who was ousted over theological liberalism. The Wolfes' later financial support came from the United States Churches of Christ, independent of the UCMS.

From Wolfe's example, other missionaries have benefited. While denominational boards were doing the big-business equivalent of invading the market, the independent missionaries were knit into close kinship-type relationships with Filipinos. Plodding along with little equipment or limited substantial financial support, they operated mainly with the equivalent of intermediate technology in development, sparing themselves the dramatic fluctuations of big missions operations.

David Bosch explains the place of the local church<sup>32</sup> very well in his emerging ecumenical paradigm for world mission.

The church-in-mission is, primarily, the *local* church everywhere in the world. This perspective, as well as the supposition that no local church should stand in a position of authority over against another local church, both fundamental to the New Testament (cf. Acts 13:1-3 and the Pauline letters), was for all practical purposes ignored during much of Christian history. In Catholicism, church

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<sup>31</sup> Bosch, 301-302.

<sup>32</sup> It would seem that Bosch's use of the term *local church* means the church in a given country, not necessarily the more limited definition of the Churches of Christ as one specific location.

as well as mission became ever more clearly pope-centered. On the surface, at least, the Protestant "Three Selves" formula (self-government, self-support, and self-propagation) appeared to be more sound; soon "younger" churches would in all respects be the equals of "older" churches. Reality turned out to be different, however. The younger churches continued to be looked down upon and to be regarded as immature and utterly dependent upon the wisdom, experience, and help of the older churches or mission societies. The process toward independence was a pedagogical one; in the end, the self-appointed guardian would decide whether or not the moment for "home rule" had come. Churches and mission agencies in the West understood themselves as churches *for others*.<sup>33</sup>

Paul's example is the personal example for the Church of Christ missionaries. On his missionary journeys, he became "all things to all men," surrendering much of his Jewish identity, doing his best to bring his message of Christ crucified to the Gentiles while not giving offense (Acts 17). Paul received support from the churches in Jerusalem and Antioch, but operated very much on a small scale. The Filipino Churches of Christ remain financially connected to their American supporters and *balikbayan*<sup>34</sup> friends, but they are politically independent of any church

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<sup>33</sup> Bosch, 378-379.

<sup>34</sup> Filipinos living overseas.

hierarchy outside the eldership of the local church. Bosch supports this view of the church.

In spite of all the fine and friendly ecumenical language, it seems the final decisions are still taken in the churches and cities of the West, not least since this is where many of the subsidies needed for "running" Third World churches come from. Even so, the fundamental change in favor of the local church, everywhere, as the agent of mission both in its own environment and further afield, cannot be gainsaid and constitutes a decisive advance over positions that had been in vogue for many centuries.<sup>35</sup>

Networking and inter congregational cooperation are standard, as the local churches have camps, colleges, national conventions, and youth meetings, but there is no extra-local structure to dictate the teaching and practice of the churches. All participation is strictly voluntary.

This independence is an excellent freedom, but has its risks for missionaries. The support network deemed necessary by the large mission establishments is not there. This lack of moral and collegiate support can be a blessing for most Church of Christ missionaries, who forge strong friendships with the Filipino Christians. Casual friendships often spring up between missionaries of different organizations, which

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<sup>35</sup> Bosch, 381.

provides friendship support within the expatriate missionary community.

Supervision is minimal in independent missions, so the missionary must be self-directed, self-policed, and self-motivated. If a problem of competence or morals arises on the field, there is often no one to take responsibility for a rogue missionary. Accountability to financial supporters rests with the individual missionary, who manages his communications and finances with the help of a volunteer forwarding agent in the home country, usually the United States. Very little academic research has investigated independent missions, even among evangelical or fundamentalist missionaries, because the networking is informal. The independent system works well for some missionaries, but as with any system, it has its limitations. In the last three decades, some Christian Churches/Churches of Christ missions' organizations have become larger cooperative societies to pool communication resources, help with recruitment, and develop stronger responsible links with the missionaries on the field. In some instances, larger churches have taken on the full support of a missionary and kept their communication and financial needs within one congregation. In contrast to the pioneer missionary of the early twentieth century, the modern missionary has become much more of a partner to the Filipinos, sometimes an extraneous partner.

Where Western missionaries are still welcomed (or tolerated), they go as "fraternal workers" in the service of already established autonomous churches. The rugged heroes of the faith of an earlier era, who "brought" the "gospel" to the uttermost ends of the earth and almost single-handedly (at least in their own estimation) built up new communities of faith, have evolved into "partners" who are often looked upon as expendable "spare tires." It has become clear that the missionary is not central to the life and the future of the younger churches; in country after country (and especially in China) it has been demonstrated that the missionary is not only not central but may in fact be an embarrassment and a liability. Many of the grand institutions erected by mission agencies, often at great cost and with tremendous dedication—hospitals, schools, colleges, printing houses and the like—have turned out to be impediments rather than assets to the life and growth of the younger churches.<sup>36</sup>

Modern mission theory, including the theology of liberation movement, has made very little impact on the Churches of Christ missionaries or Filipino workers. Virtually no one in Churches of Christ has a connection with the Ecumenical Association of Third World Theologians (EATWOT) or other liberation groups local to the Philippines. Because the Churches of Christ, by virtue of their independence, are not involved in ecumenical meetings or theological

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<sup>36</sup> Bosch, 364-365.

forums, the cross-fertilization between the churches and the theology of liberation has not yet occurred. As more Filipino Church of Christ ministers seek master's credentials at the Asian Theological Seminary, Alliance Biblical Seminary, or other institutions, it is likely that more reading in these modern theologies will affect the churches.

The Churches of Christ missionaries have operated with limited academic understandings of contextualization or inculturation. With a high respect for the Filipino leaders, the early missionaries sought to train local leadership early in their mission work. However, patterns of colonialism have died hard as financial concerns particularly continue to dominate and sometimes inhibit the process of developing leaders. Some missionaries, acting on behalf of their financial supporters in the United States, believe that "he who pays the piper should call the tune." American churches expect to know how their contributions are being spent, and want some control over that spending, normally seen as the missionary's responsibility.

A second factor in contextualization has been the number of American military and expatriate workers in the Philippines. For some Filipinos, a newly arrived foreigner probably is very rich and is an easy mark. A second look may reveal that the foreigner wishes to take advantage of the

Filipino in some way. As both of these expectations are based in reality and have happened to many Filipinos, the missionary can be suspect until his credibility is proved.

Other cultural issues involve the actual defining of the Filipino society. Social strands can be traced from Chinese traders, Spanish missionaries, American servicemen, Protestant missionaries, Korean businessmen, and influences imported by Filipinos who study in Japan or work overseas in the Middle East or Europe. This multiplication of influences means that Filipino society is harder to describe. The Tagalog-based national language, Pilipino, imposed as a national language on all groups, is spoken by only about 50% of the population before beginning elementary school. Pilipino and English are both mandatory in all elementary schools. Instruction in Filipino dance and native musical instruments attempts to preserve Filipino society in the schools. Filipino fiesta foods are regionally unique, and sustain traditions in different provinces and islands.<sup>37</sup>

In addition to this cultural smorgasbord, the Western urban global society is truly the baseline for most young Filipino Christians. Their

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<sup>37</sup> Pilipino and Filipino are used interchangeably to describe the national language. Filipino is used adjectively for things that are from the Philippines and also for a Filipino man. A Filipina is

aspirations are to achieve a good education but to use it in a Christian way in the world. Most of them buy clothes in the malls but their food comes from the open market. Their musical entertainment of Christian songs and local Tagalog dance cassette tapes can be purchased from a bookstall in the mall. Filipino teenagers come to study in Manila from a *nipa* (palm thatch) hut in the province, and leap directly into the electronic era with a cellular telephone, skipping the industrial revolution all together. Computer technology is available in numerous internet cafés and gaming shops. One hour of internet access costs about forty pesos (75 US cents).

Beauty and public appearance are strong features in Filipino society in the mass media and the provincial beauty pageants. The roots of beauty are linked to the "face saving" (*hiya*) beliefs about the self. Glamour is very much a part of the identity of the individual. Mimicry of western ideals of beauty is the norm, but elaborate Filipiana<sup>38</sup> wedding dresses and formal wear are worn for special events as well. Even in *bakla*<sup>39</sup> beauty

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a woman from the Philippines.

<sup>38</sup> Filipiana is native dress for Filipino women. It has beading, lace, and large butterfly sleeves with a delicate fabric of pineapple (*piña*) or coconut fibers (*jusi*).

<sup>39</sup> *Bakla* is the Filipino term for a male who believes he has the heart of a woman trapped in his male body. These *bakla* are an ancient phenomenon, and are traditionally at the heart of the beauty, dress, and design business for women. Most prefer to be called by female names, will dress as females and take supporting hormones if they can afford it. *Bakla* are often perplexed by Western understandings of homosexual behavior, as they normally seek a heterosexual male as



pageants, when the *bakla* dress as women, their ideals of style come from American, Hollywood-type norms.<sup>40</sup> These concepts of beauty, often focused in *bakla* hairdressers, also inform the general society's ideas about acceptable presentation in public. Every young Filipina carries a small compact of powder, a toothbrush, and scent in her bag, wherever she goes. This personal aura is most important. Bathing is a twice-daily ritual. *Mabango!* ("You smell good!") is a favorite greeting to those who have recently bathed. Appearance and a fresh pleasant scent are central to a sense of personal well-being.

These personal behaviors reflect on worship practice. One's public appearance, whether the right hair arrangement, the correct amount of shirt bloused carefully over the belt, or the highly shined shoes, remains important for church attendees and participants. The preacher, leaders, and other participants in the worship service are expected to wear long sleeves, with the formal *barong tagalog* the garment of preference. At national women's gatherings, on the platform, the speakers and leaders will be wearing lace-trimmed native wear and formal shoes with full makeup and jewels, regardless of the heat and humidity. The young

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their ideal partner.

<sup>40</sup> Mark Johnson, *Beauty and Power: Transgendering and Cultural Transformation in the*

women may come to church in their best Levi jeans (usually cloned fakes) and a smart T-shirt, but never will they appear in rumpled clothing. Grunge fashions did not make an impact on Filipino society, because it would cause a great loss of face to be poorly dressed. Poor dressing brings shame on the individual, their family, and their kinship group.

The local churches meet weekly in small buildings, shops, or rural simple chapels with memberships as small as twenty or as large as 800. A typical service consists of a singspiration (song service), lasting 20-30 minutes, a Bible reading, the Lord's table, the offering, a sermon, announcements, and a closing song. There is no other liturgy or calendar-based structure to the worship service, with the exception of an Easter sermon or Christmas sermon on those days from a relevant biblical text. Even on these special days, the songs sung may not reflect the sermon topic. The songs are Tagalog hymns or contemporary choruses in English or Tagalog, with very occasionally an English hymn.<sup>41</sup> A keyboard, guitar, or full praise band will accompany the singing of hymns or choruses. Offerings and tithes contribute to the maintenance of the church building, ministers' salary, and cooperative efforts such as camps, conventions, or

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*Philippines*. Oxford: Berg, 1997, 74-76.

<sup>41</sup> The *himmario* contains songs that are academically classified by academic hymnologists as

sending a Filipino missionary overseas. A unique Filipino addition to this standard American-style service is that memorized verses from the Bible are sometimes shared *extempore* from the congregation.

### **The hymnbook's role in social life and kinship**

In the past, a group of interested church members with competence in translation planned the Tagalog hymnbooks at a central location for all the churches to use. The uniform usage of the hymnbook meant that as one traveled from local church to local church, the music was predictable and known throughout the brotherhood. The Cruzada Church of Christ and several other local churches produced editions of *Ang Himnario Kristiano*. For the past eighty-five years, the Filipino Churches of Christ have sung American hymns translated into Tagalog. Many of the current church members are descendants or relatives of the original translators.

A major shift has occurred as many local churches are now trying to source their own selection of worship music. This enables the local church to express its individuality and choice, but the continuity between local churches may be lost as the music diversifies. Musicians visiting from overseas will introduce some new music through conferences and

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gospel songs.

conventions,<sup>42</sup> which reaches a larger audience as churches come together for these special events, and therefore maintains some musical uniformity from church to church.

### Hymn texts as identity formation

Worship music in the Filipino Churches of Christ has traditionally followed the values of conservative Middle America because the early missionaries came from that area. The imported and translated music contributed to the identity of the Filipino churches. Many of the American lyrics did not translate easily into Tagalog because of metaphor or other literary device, so they were completely rewritten instead of translated.

C. Austin Miles composed the original of *Dwelling in Beulah Land* in New Jersey in 1911. This tune was contemporary, sounding like the rousing marches of the day, reflecting songs of the First World War. Dr. Juan Baronia was "the only native Filipino in the First World War to be commissioned a Chaplain in the United States Army."<sup>43</sup> He translated the original rather flowery English words into a formal, literary Tagalog, mirroring the teaching of the early missionaries. It is by far the most

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<sup>42</sup> The Christ In Youth conference, visiting from Joplin, Missouri, for a week during summer holidays, provides a selection of upbeat new music for youth workers throughout the country. Other music groups may bring music tapes or books. The most common new music source is the cassette tape section at local Christian bookshops.

popular hymn sung at Church of Christ rallies and conventions, loved by both older and younger members of the churches. A rock band, with dancing, clapping, and enthusiastic singing now accompanies Austin Miles' original tune, which was performed with a simple piano accompaniment for decades. The song expresses the Churches of Christ's commitment to Christ and correct doctrine as taught by the early missionaries. No parallel Church of Christ teaching song exists in English.<sup>44</sup>

#### **Contemporary choruses imported from the United States**

Quality worship resources are hard to locate in the Philippines. Typical resources are the cassette tapes and spiral bound books imported by Praise, Inc., a Filipino subsidiary of Hosanna, Inc., from Alabama. Editors transcribe the new music into an inexpensive newsprint format with the lyrics and guitar chords. The newsprint books can be bought for about 100 pesos, or two dollars US.

The choruses bring extremely lively worship into the churches. Drums, electric guitars, electric bass, and electric keyboards form a praise band. Combined with the young Filipinos' love of dancing, clapping, and

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<sup>43</sup>Maxey, 36.

general movement, the newer worship services have not upset the older traditional members as much as might have been expected.<sup>45</sup>

Theologically, the choruses contain lyrics that would not always be in line with Churches of Christ teaching.<sup>46</sup> Discussions have arisen about the Holy Spirit, the church building as the temple of God, and the role of church music as the receptacle of church doctrine.

### Tagalog worship resources<sup>47</sup>

Some Christian groups are creating Tagalog praise solos that are available through the *Papuri* and other Filipino praise groups. This popular music always raises a cheer at a Christian concert as both the music and the lyrics are truly Filipino. Even the tunes have a sentimentality that parallels the warmth of the folk music and *kundiman* songs of the late nineteenth century patriots.

Protestant liturgists at the Asian Institute for Liturgy and Music (AILM) in Quezon City are creating a more formal liturgical music. The

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<sup>44</sup> The full texts of these hymns can be read in Chapter Four.

<sup>45</sup> In one church worship service observed by the researcher, a seventy year old elder was dancing and playing the tambourine. Normally it is the younger members who are the most active in their worship practice.

<sup>46</sup> The theological connection between the contemporary choruses and the charismatic movement worldwide is one of the contributing factors. Churches of Christ have virtually no charismatic members in the Philippines at the time of writing.

<sup>47</sup> *Zarzuela*, a type of musical drama, led to the development of *kundiman*. This semi-classical music is foundational to Tagalog music, both secular and sacred strands.

Institute works to bring artists into a stimulating, creative environment to produce quality worship resources. Not only Filipinos, but also Asians from the region create new works for their home countries. None of the Churches of Christ musicians or worship leaders have participated with this Institute or the Institute for the Study of Asian Church and Culture (ISACC), also in Quezon City.

### **Tension between particular and global society**

Filipino Christianity reflects almost completely world Christianity, particularly the praise and worship movement, so that it is virtually indistinguishable from American worship. The Filipino people are very outward looking. Virtually every family has a member working or living overseas. More than two million Filipinos live in the United States, and the Filipino government claims that ten percent of its population is overseas at any given time. With such a diaspora, it is almost impossible to identify a unique indigenous Filipino worship practice. The webs created by continuing migration mean that ideas flow from Southern California (where 500,000 Filipinos live), Europe, the Middle East, Singapore, Malaysia, Japan, and Hong Kong, back to the Philippines, via

travel and electronic communication. This migration creates an eclectic international society, even in the poorest rural *barangays*.<sup>48</sup>

Additionally, two-thirds of the population is under the age of thirty. Young people who enjoy dance and global pop music are not musically satisfied with the slow hymns of their parents' generation. The music that they enjoy most in church is accompanied by drums, electric instruments, and clapping. While they may be very proud of being Filipino, they do not want to be left in a cultural backwater away from the global youth and popular society.

Church growth has also influenced Filipino worship practice. Rick Warren's *The Purpose Driven Church* seminars have been popular with the Protestant ministers, as churches seek to articulate missions statements and growth strategies. John Drane's analysis of the church as driven by efficiency, calculability, predictability, and control, are beginning to influence the Filipino churches.<sup>49</sup> In urban Central Luzon, the local church's goals are often directly lifted from American church growth teaching.

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<sup>48</sup> The *barangay* is the smallest unit of local government.

<sup>49</sup> John Drane, *The McDonaldization of the Church*. London: Dartman, Longman, and Todd, 2000, 35-45.



### Method for Fieldwork research

Bibliographic research, personal observation, and review have been the foundation for studying the worship practice of selected Central Luzon Churches of Christ. Twenty local churches in a variety of settings, both urban and provincial, have provided a basis for evaluating the hymns, songs, and themes used in each service.<sup>50</sup> Many Churches of Christ members are aware of this research. The Filipinos seem honored that their churches would be deserving of study.

### Churches Visited:

<b>Manila Churches</b>	<b>Rizal Churches</b>	<b>Laguna Churches</b>
Commonwealth	Village East	Liliw
Cruzada	Taytay	
Tayabas	Cardona	<b>Nueva Ecija Churches</b>
Makati	Teresa	Sto Tomas
Marikina		Vega
Liberty	<b>Mindoro Churches</b>	
Pasig	Calapan	<b>Visayas Churches</b>
Addition Hills	Bongabong	Taft North Iloilo
Balic Balic		
Tala	Masaguisi	

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<sup>50</sup> The churches selected are located in business districts, near the markets, a prison, a leper colony, provincial towns, fishing villages. Most are within two hours drive of Metro Manila, except those on Mindoro and in Nueva Ecija.

These churches were visited between 2001 and 2004 during their weekly Sunday morning worship. Other informal interviews with church leaders and members during weekdays provided time to learn about translations and their significance in the churches. Many special events were documented, such as the National Convention; the National *Kababaihan* (women's gatherings); Hand Ministry anniversaries (an organization for children's ministry); and provincial conventions in Laguna, Rizal, Nueva Ecija, and Mindoro. Key interviews were held with descendants of Dr. Baronia and translators of the *Bagong Himnario Kristiano*.

This introduction presents the general shape of this work, touching on history, the Churches of Christ and their practice, missions practice, the *himnario*, and current worship features. The methodology for this study is also set forth. In the next chapter, the history of the Philippines will be reviewed, explaining its position at the crossroads of Southeast Asia, and examining its various invasions and colonial experiences as well as its independence.

## Chapter One

### **The History of the Philippines**

Why is this nation called "The Pearl of the Orient Seas"? Jose Rizal, the Filipino nationalist, first used the name. To form a pearl, an irritant must be trapped inside the shell of the oyster to stimulate the mother-of-pearl. This group of tropical islands perched on the volcanic Pacific Rim has had its share of irritants to become the troubled but beautiful pearl it is today.

The Philippines is a group of more than 7,000 islands located in the South China Sea. If one draws a line from Darwin, Australia, north to Taiwan, that line will bisect the Philippines after it passes through Indonesia. Volcanic mountains make rugged terrain inland, with fertile plains between the mountain ranges. The climate is tropical, with a dry season mixed with torrential monsoon rains. Typhoons are prevalent in certain corridors along the eastern boundaries of Luzon and the Visayas.<sup>1</sup>

The United States granted the Republic of the Philippines its independence in 1946, shortly after the Second World War. For fifty years prior to independence, the Americans ruled, developing education, healthcare, and governmental systems modeled after their own. Before

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<sup>1</sup> Delia and Ferdinand Kuhn. *The Philippines Yesterday and Today*. (New York: Holt, Rinehart, and Winston, Inc., 1966), 9.

the Americans, the Spanish had colonized the Philippines. The name Philippines honors Philip II of Spain.

In the current nationalistic climate of post- and anti-colonialism, it is popular to denigrate both the Spanish and Americans who have ruled the Philippines. However, the historian must remember that neighboring nations, such as the Chinese, Japanese, Javanese, and seafaring Moro<sup>2</sup> tribesmen, invaded these islands repeatedly, before the coming of the Spanish. Each wave of invasion, including the Spanish and American colonizing efforts, brought some changes to the Filipino people and their society. Daily immigration queues testify to the strong links that many Filipinos feel to their former colonizing powers.

A panoramic Filipino history must be seen as a Western construction. Filipinos tend not to think in linear ways (as do Western historians who use timelines and epochs) unless they are trained by such methods. When one speaks of a field of learning such as the history of the Philippines, one is necessarily bringing a Western frame to study it. For example, when one asks a Filipino for directions to a certain destination, the answer will usually be only the first of a series of public transportation "rides". When asked how to go to a home in a particular province from a Metro Manila

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<sup>2</sup> *Moro* is the Filipino term for Muslims who live in the southern islands of Mindanao, Sulu, and Tawi-Tawi.

subdivision, the typical answer will be, "Take a tricycle to the nearest highway and ask for the jeepney to the bus station." Each phase of the journey will entail asking for further instructions from a new individual. Westerners might attempt to explain the entire journey. In the same way, history in the Filipino mind seems to function in small sections, like the sequence of public transportation rides.

Among many Filipinos, history is what has happened in their lifetimes. Under-qualified teachers teach history in schools with poor textbooks, but the issue is deeper than just lack of opportunity. Formal history is a luxury for those whose focus is survival. The day-to-day struggle of the *masa* (the masses of the poor) holds very little opportunity for quiet fireside reflection on the national struggle in the American-Philippine War. The cycle of poverty is reproduced generation by generation, and that becomes the sad history of most Filipinos.

The perception of history is very much a dividing line for rich and poor Filipinos. Life for the disadvantaged has not changed appreciably. The daily struggle of the urban and rural poor for rice and a viand is all consuming, just as it has been for generations. The fluctuation in exchange rates, the birthrate, the despair of subsistence farmers' indebtedness, natural disasters, and political corruption; all have continued exponentially to war against the poor. There is little room for

history among these people of the empty cooking pot. The history examined here is for those who can afford it. They are the main actors who fill the history books and charts. Those eighty percent who struggle to survive form a never-ending frame of poignancy around the featured actors.<sup>3</sup>

### Philippines Prehistory

All theories of early Philippine settlement involve its location in Asia and its islands. The generally accepted theory has been that during the Pleistocene era (1.6 million years ago to 10,000 years ago), small, emerging islands linked Palawan, the southwestern island in the Philippine archipelago, to Borneo.<sup>4</sup> H. Otley Beyer, an early anthropology lecturer at the University of the Philippines, pioneered migration theories. He suggested several waves of human migration, based on different racial types representing the Negrito (Aeta tribes today), Visayan (central Philippines), Ilocano (Northern Luzon), and Malay. Beginning about 40,000 years ago, the waves of migrants traveled as water levels dropped during the enlarging of the polar ice cap. Receding water levels caused the migration by revealing land bridges connecting Palawan to other

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<sup>3</sup> David William Cohen, *The Combining of History* (Chicago: The University of Chicago Press, 1994), 119-122. Cohen draws our attention to the frames of history and calls us to look at those literally marginalized in those frames.

parts of Asia.<sup>5</sup> John Henry Scott (1994) has argued that only two migrations, the Negritos (*Aeta*) and the Austronesians, were the source of Philippine population during the same eras.<sup>6</sup> Barbara Thiel has proposed an alternative theory that migrations took place about 40,000 years ago. As the end of the glacial age caused islands to be submerged by rising rather than falling ocean levels, rising seas forcing migrants to find new homes and food sources.<sup>7</sup>

The earliest prehistoric human evidence has been located in the Tabon Caves in Palawan. Investigators have discovered artifacts from several eras, including tools of bronze, shell, chert, and other implements of prehistoric life. These implements, the tools of the hunter-gatherer, along with bones of prehistoric elephants and tortoises, give archaeologists approximate dates for the migrating hunter-gatherers of between 40,000 – 6,000 BC.<sup>8</sup>

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<sup>4</sup> Palawan, *Encyclopaedia Britannica*, CD Multimedia Edition, 1998.

<sup>5</sup> Jennee Rubrico, Rose Orbigo, and Mae Salvanette Leyson. *Philippine Prehistory Webpage*. <http://www.geocities.com/CapitolHill/Senate/5727/philprehist.html>  
Accessed September 27, 2001.

<sup>6</sup> William Henry Scott. *Barangay: Sixteenth Century Philippine Culture and Society*. (Manila: Ateneo de Manila University Press, 1994). Reviewed by Sylvia Mayuga in *ARAW*, <http://www.ncca.gov.ph/culture%20scene/readings/barangay1.html>  
Accessed October 2, 2001.

<sup>7</sup> Barbara Thiel, "Early Settlement of the Philippines, Eastern Indonesia, and Australia-New Guinea-A New Hypothesis." *Current Anthropology* 28 (1987), 238.

<sup>8</sup> Virginia Mitchell. *History of the Philippines*.  
[University of Alberta: http://www.ualberta.ca/~vmitchel/](http://www.ualberta.ca/~vmitchel/) Accessed September 27, 2001.

Early lifestyles changed from hunter gathering to subsistence farming, dating from the importation of crops from China. Traders imported rice from the Yantze river valley into the Philippines for domestication. Mitchell suggests that the women of the hunter-gatherers would seek plants, which they would cultivate annually. At the same time, the men would continue to search for game. As the horticulture proved more reliable, the hunting could decrease. Mitchell considers horticulture, over a very long time, to be the link between hunter-gathering and full agriculture.

Horticulture is the critical intermediate step between hunting and gathering and fully developed agriculture. A later shift from small plot horticulture to large field crop agriculture occurs with the introduction of domestic animal power as well as metal working technologies. At this stage horticulturists can afford to abandon their former hunting ranges altogether and then settle permanently in the prime agricultural lands of river valleys with their rich alluvial soils. With increased need for heavier field work and animal husbandry, men take control of the land and animals and resume their dominant position in society over women.<sup>9</sup>

The Igorot people built and farmed the Banawe rice terraces more than two millennia ago. This tribe in Northern Luzon designed their irrigation and terraced rice paddy system that is still productive. The majestic rice



uplands are still farmed today as a working agricultural holding within a World Heritage conservation area.

There is strong evidence that the Filipinos were literate before the Spanish arrived, based on the Laguna Copperplate Inscription, which dates from AD 900 and deals with the manumission of a slave. The language is a combination of Sanskrit, Old Tagalog, Old Javanese, and Old Malay.<sup>10</sup> The syllabic script found on the inscription contains differing elements of language when compared to the syllabic script found later by the Spanish friars.<sup>11</sup> They reported that both men and women could read and write when the Spanish arrived. The languages that developed in the Philippines were of Austronesian origin, sharing the same roots as Burmese, Thai, and other Southeast Asian languages.

Seafaring horticulturists brought new skills that overwhelmed the Aeta tribes in about 500 BC.<sup>12</sup> The Javanese and Chinese were in the Philippines from AD 500-1200. The Chinese ruled from 1405-1440, then from 1440 to 1565 Northern Luzon was subject to Japan.<sup>13</sup> In spite of this lengthy period, very few tangible items remain of the invading societies.

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<sup>9</sup> Mitchell. *History*, Section Two, website.

<sup>10</sup> Hector Santos. *Philippine Leaf*. Laguna Copperplate Inscription. <http://www.bibingka.com/dahon/> Accessed October 5, 2001

<sup>11</sup> Santos, *Philippine Leaf* website.

<sup>12</sup> Mitchell, *History*, Section Three, website.

<sup>13</sup> Shiva V. Ram, *Comparative Colonial Policy, with Special Reference to the American Colonial Policy*. (Calcutta: Longmans, Green and Co., Ltd. n.d.), 171.

Some agricultural and trading influences remain in Northern Luzon from Chinese invasions, as well as some additional vocabulary.

Social structures before the arrival of the Spanish consisted of local government units, called *barangays* (after the boats in which the original Filipinos came to the islands), headed by a *datu*, or chieftain. De la Costa describes the social groups.

The Tagalogs, having beached their *barangays*, retained their clan organization, each clan settling down by itself apart from the others, so that the name *barangay* came to be applied to their kinship group and its village. A patriarchal head ruled each *barangay*, consisting of several families acknowledging a common origin, or *datu*, who led its people in war and settled their disputes according to the traditions handed down from their ancestors. Not all in the clan village had the same social status. There were those who were the equals of the *datu* in all respects save authority; these were the wellborn (*maharlika*), bound to their lord by kinship and personal fealty, owing him aid in war and counsel in peace, but in all else free, possessing land and chattels of their own. There were the *timaua*, who did not have the noble blood of the *maharlika* but were, like them, free. The rest were *alipin*, less than free. Some were serfs, *aliping namamahay* (literally, housekeeping dependents), owning house and personal property, but tilling the land of the *datu* or the wellborn for a share of the crop, and bound to the soil. Others, *aliping sagigilid* (household dependents), were chattel

slaves, captured in war or reduced to bondage according to Malay custom for failing to pay a debt.<sup>14</sup>

No centralized government or superior political entity existed. Inter-island contact was limited to seafaring traders. Relationships derived from the maternal and paternal kinship lines and intermarriage. The spread of Islam unified the islands before the Spanish era, spreading from the south for the preceding century. Islam may have provided a religious and cultural link that tied island to island and *barangay* to *barangay*, but the Spanish only found individual *datus* and their *barangays* without any overarching political or administrative network.

### Spanish Conquest and Rule

Modern history for the Philippines begins in 1521 with the arrival of Magellan. Spain, with its established monarchy and with the blessing of the Pope, set forth to conquer new worlds for the Church and for empire building. Imperialism rested on foundations both religious and secular.

The doctrine of papal sovereignty was a commonplace among canonists of the fifteenth and early sixteenth century, while the medieval conception of the world as a homogeneous Christendom with an infidel fringe still lingered. It involved the belief that

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<sup>14</sup> De la Costa, H. *The Jesuits in the Philippines: 1581-1768*. (Cambridge, Massachusetts: Harvard University Press, 1961), 12-13.

infidels might retain their lands and possession only by the favour of the Church.<sup>15</sup>

Magellan, sent by the Spanish King, pursued the exotic, expensive spices for which the East was famous. The Treaty of Tordesillas (1594) had

[...] excluded Spain from trade or territory east of a line drawn north and south through the Western Atlantic. The question was how far east this Portuguese sphere extended, and whether earlier papal grants to Spain enabled her to invade it by sailing west from Europe. On the assumption that they did, Magellan, a Portuguese now in the service of Charles v, sailed west from Spain to claim territory in the Far East in 1519.<sup>16</sup>

Magellan landed in what was technically Portuguese territory. Lapu-lapu, a Muslim chieftain, killed him at Mactan Island, near the city of Cebu. Two centuries earlier, Islam had swept northward to the current site of Metro Manila.

Several expeditions were necessary to begin the process of colonization. The Spanish conquerors came in league with the priests for the purposes of subduing and converting the native population. After several failed attempts, Legaspi was finally able to create a settlement in

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<sup>15</sup> J.H. Parry, *The Spanish Seaborne Empire* (London: Hutchinson & Co. Publishers, Ltd., 1966) 13.

<sup>16</sup> D. K. Fieldhouse. *The Colonial Empires: A Comparative Survey from the Eighteenth Century*. Second Edition. (New York: Dell Publishing Company, Inc., 1966), 141.

the Visayas finally in 1565. Rather than sailing east from Spain, the Legaspi expedition originated from Mexico (New Spain), thus launching the galleon routes which would tie the Philippines to Mexico through trade. The priests who accompanied him began to convert the Tagalogs. Spanish built its first settlements in Manila in 1571, building where a cluster of Chinese traders had already settled in Tondo, just north of the mouth of the Pasig River. They chose Manila to be the center because of its fertile agricultural lands and excellent deep-water harbor.<sup>17</sup>

The Roman Catholic priests understood the necessity of conversing with the native Tagalog speakers in their own language as they shared the Christian message. The Tagalogs were already literate, having their own syllabic script. The priests devised grammars of the Tagalog language, which had confessional formulae attached for the benefit of the parishioners. They also introduced Spanish words to explain Christianity to the Tagalogs.<sup>18</sup> Words such as *Diyos*, *Espiritu Sanctu*, *Jesu Kristo*, *bautismo*, and *iglesia* all come through the early Spanish missionaries.

Because the Mulaccas (Spice Islands) were not part of the Philippines, the Spanish never obtained the wealth of Southeast Asia that they had expected. Instead of providing expensive spices, gold, and natural

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<sup>17</sup> Fieldhouse, 142.

resources, the Philippines became a trading hub for Chinese merchants in silks, porcelains, and other goods. The trade routes went to New Spain (Mexico) where these goods were exchanged for silver. This galleon trade shifted silver away from Spain and into her colonies, diverting wealth expected in Europe, so the balance of trade from China via the Philippines had to be restricted.

To compensate for having few spices or precious metals for trade in Europe, the Spanish developed local agriculture for commercial profit. During the early colonial period, the natives continued to live on the lowland perimeters of the islands where they farmed rice as they had done for centuries. The Spanish organized systems of taxation and tribute, using the existing social structures of local elite for the governance of the natives. Typical agricultural export trade items consisted only of the native products of coconut, hemp, crafts, and other agricultural items. The Spanish did introduce maize, tobacco, and potatoes into local agriculture. Later, the agriculturalists exported sugar and molasses, but trade tariffs often made Philippine produced goods unable to compete in the world marketplace. When the Spanish crown abolished the Royal Company of the Philippines in 1834, free trade was permitted. The

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<sup>18</sup> Vicente L. Rafael. *Contracting Colonialism: Translation and Christian Conversion in Tagalog Society under Early Spanish Rule*. (Durham, North Carolina: Duke University Press, 1996), 6-7.

Spanish never developed large communities of expatriates in the Philippines as colonists could make greater fortunes elsewhere.

As the European idea of absolute ownership of land took hold, wealthy families bought large tracts of land from poor farmers. As agriculture developed as a prosperous enterprise, *mestizo*<sup>19</sup> landowners became an even wealthier elite.

The church and Spanish government jointly ruled the Philippines. In the *barangays*, the friars signed identity papers, approved legal documents, arranged marriages, supervised education, and settled disputes. Power was concentrated in the state and the church as a unified whole. The Dominicans launched the University of Santo Tomas in 1611 and the Jesuits the Colleges of Manila, San Jose, Cavite, Cebu, Arevalo, and Zamboanga to educate Spaniards as well as the native elite.<sup>20</sup> Filipino priests trained in the Jesuit institutions from 1724.<sup>21</sup> In spite of certain reservations about the performance of Filipino priests, their numbers increased. Spain removed the Jesuits from the Philippines in 1768, when their papal loyalty came into conflict with loyalty to the Spanish Crown. Charles III believed that the

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<sup>19</sup> Mestizos had mixed ancestral bloodlines, usually Malay, Chinese, and Spanish.

<sup>20</sup> H. de la Costa. *The Jesuits in the Philippines: 1581-1768*. (Cambridge, Massachusetts: Harvard University Press, 1961), 577.

<sup>21</sup> De la Costa, 576.

Jesuits had used their [printing] press to criticize the government, protecting their right to do so by invoking ecclesiastical immunity; he was determined that no churchman would ever be able to do the same again.<sup>22</sup>

The other religious orders remained with the blessing of the monarch.

The Manila to New Spain galleon service faced difficulties because Manila's Oriental goods were drawing silver away from Spain. Mexico spent its currency on inexpensive Chinese silks and porcelains rather than expensive Spanish goods.<sup>23</sup> Controls limited the number of galleons from Manila to one per year, and the merchandise was strictly controlled.

The trade was limited to one ship per year and the value of the cargo was strictly controlled, although it almost always exceeded that stipulated. Oriental goods such as silks, spices, and porcelain were the most valued merchandise shipped to Mexico and they were paid for almost exclusively in precious metals, a commodity that was greatly prized in the East, then as now. However, this "leak" of gold, and more especially silver, to the Far East was always a cause of concern to the Spanish Crown. Ways of cutting down the Philippine trade, or even preventing it altogether, were often sought by the Spanish authorities, for not only did it constitute a drain on the precious metals, but it also represented competition on the Mexican markets for some of the goods brought by the *flota* from Europe. Yet there was no real solution to the

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<sup>22</sup> De la Costa, 594.

<sup>23</sup> Parry, *Seaborne Empire*, 117.



problem. To prohibit the trade would have been virtually to alienate the Philippines and cut them off from the rest of the Empire.<sup>24</sup>

Spain allowed the import of goods to the value of 300,000 pesos in New Spain, with a returning value to Manila in goods and silver of 600,000 pesos. This increased to 500,000 pesos and 1,000,000 respectively under protest of the Cadiz merchants.<sup>25</sup>

The first assault on Spanish sovereignty came when the British invaded Manila in 1762 during the Seven Years' War. Although Spain recovered its territory, this assault provided an opening for the beginnings of free trade with other nations, bringing an increase of foreign traders.<sup>26</sup>

Mexico gained its independence in 1821. Other Latin American countries followed suit. "Impoverished Spain had little to offer, in goods or markets, to its former colonies; and the Creoles were in no mood to offer reconciliation, help or sympathy."<sup>27</sup> This meant that Spain had to manage the galleon trade directly, which was unrealistic. By the time the galleon trade with Mexico tapered off, there was very little Spain could

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<sup>24</sup> Geoffrey J. Walker, *Spanish Politics and Imperial Trade, 1700-1769*. (London: The Macmillan Press, Ltd., 1979), 7.

<sup>25</sup> Walker, 162.

<sup>26</sup> Walker, 299.

<sup>27</sup> Walker, 362.

do with its distant colony, while facing civil strife at home. A far-flung outpost like the Philippines became a negotiable property.

### **The Rising National Awareness of the Filipino People**

Agitation against the Spanish authorities led to an uprising of Filipino soldiers against their officers. When the Spanish retaliated, their brutality sparked an uprising in Cavite, the coastal province south of Manila. The Spanish killed three Filipino priests who had supported the soldiers in 1872, which fused the resistance within the church and the population into a force for nationalism.

In the mid-nineteenth century, the offspring of prosperous landowners began to be educated in Europe. This exposure to Enlightenment philosophy opened the doors for the new ideas of equality and independence from Spain. The land-holding families were descended from a mixture of Spanish, Chinese, and Malay stock called *mestizos*. Some of these foreign-educated *ilustrados* (enlightened ones) became the leaders of a growing movement towards nationalism and self-determination. Jose Rizal, one of the most intellectual of these men, was at the forefront of the Propaganda Movement to disseminate information and strive for reform and improvements for Filipinos. He asked Spain for a number of concessions. These included:

Equality of law for Filipinos and Spaniards

A Filipino representative in the Spanish Cortes

Appointment of secular Filipino priests

Teaching Spanish to the Filipinos

Freedom for the Philippines as for the mother country

Rizal did not advocate revolution or independence, although he became a martyr to nationalistic fervor. Rather, he was working within the current colonial system to improve the lives of the Filipino people in line with the Western thought he had studied in Europe. Philosophers such as John Locke and Rousseau played a strong part in his education and ideals.<sup>28</sup>

Formed during this period was the *Katipunan*, a group of Filipino nationalists led by their hero, Andres Bonifacio. The *Katipuneros* sought freedom from Spanish rule and independence with self-determination for the Philippines. When Rizal was exiled in 1892, Bonifacio led the *Katipuneros* into attack at San Juan near Manila. They were repelled. Bonifacio's call to arms became known as the Cry of Balintawak.

Another nationalist, Emilio Aguinaldo, led an uprising in Cavite, which defeated the local Civil Guard. In 1896, the Spanish executed Jose

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<sup>28</sup> Bonifacio S. Salamanca. *The Filipino Reaction to American Rule, 1901-1913*. (Yale: The Shoe String Press, 1968), 14-16.

Rizal. After his death, the *Katipunan* became divided amongst Aguinaldo's and Bonifacio's followers. Aguinaldo moved his resistance movement to Bulacan, the province north of Manila. Later the divisions among the movement became so deep that Aguinaldo ordered Bonifacio killed.<sup>29</sup>

A second indicator of nationalism involved questions of land reform. Well-to-do Filipino *haciendados* ran the farmlands in a feudal fashion, holding in pawn the land of tenant farmers for their plants, fertilizer, crops and land rental. In this way, land accumulated into the hands of an elite when farmers defaulted on their loans. The questionable morality of an elite whose wealth rested on the backs of the poor was widely recognized.<sup>30</sup>

The third group seeking reform was Filipino priests. They were unable to receive appointments for diocesan work because of the large numbers of foreign religious and friars who monopolized the church positions. This created unrest among secular priests and the religious orders.<sup>31</sup>

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<sup>29</sup> Kuhn, 86.

<sup>30</sup> Benedict Anderson. "Cacique Democracy in the Philippines," in *Discrepant Histories: Translocal Essays on Filipino Cultures*. Vicente Rafael, editor. (Manila: Anvil Publishing Company, 1997), 7.

<sup>31</sup> Salamanca, 9.

### The Spanish-American War

In 1898, America took up the plight of Cuba, a Spanish colony virtually on its doorstep, and went to battle for its independence. While pursuing this goal, America became interested in the Philippines. Admiral Dewey sailed into Manila Bay in May of 1898, leisurely destroying the Spanish fleet off Cavite in one day. After the Americans won, they negotiated the Treaty of Paris. As part of the settlement of that treaty, the Americans purchased the Philippines, Cuba, and Puerto Rico from the Spanish for 20 million dollars. The Americans had been in contact with General Aguinaldo, whose fledgling independent government had been exiled to Hong Kong. Aguinaldo had agreed to leave the Philippines for a promised payment of 800,000 dollars from the Spanish.<sup>32</sup>

The Americans, by purchasing the Philippines, Cuba, and Puerto Rico, continued a tradition that had facilitated their own nation building. In the course of the previous century, they had purchased huge tracts of land to fill the natural boundaries of the modern forty-eight contiguous states. While European nations sought colonies for expansion outside their already finite borders, the United States was still developing within its natural boundaries at the time of the Spanish American War. It had no

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<sup>32</sup> Cameron W. Forbes. *The Philippines Islands..* (Cambridge, Massachusetts: Harvard University Press, 1945), 35.

territorial reason to obtain these three new colonies. The Americans arranged for immediate independence for Cuba, protectorate status for Puerto Rico, and benevolent assimilation, emphasizing tutelage for independence, for the Philippines. From 1898, the goal of independence was firmly in sight from within the US administration, tempered by interests in Oriental trade and the strategic location of the Islands in the Pacific for military purposes.

### **The Filipino-American War**

When Secretary of the Navy Roosevelt advised Admiral Dewey to proceed to Manila Bay in May 1898, he defeated the Spaniards with only seven men wounded. He did not land because he had no ground troops. However, when he met with General Aguinaldo, who had returned to Manila about the same time as the Americans, he encouraged the Filipino leader to raise his native army. The Filipinos came to Manila and surrounded the city, long before any American ground troops could arrive.<sup>33</sup>

The Filipinos declared their national independence June 12, 1898, at Kawit, Cavite, inaugurating the First Republic of the Philippines and calling a constitutional convention in Malolos, Bulacan, in August 1898.

However, the Americans did not see the Filipino situation in the same way as the new Filipino government. When the Americans bought the Philippines, the Filipino patriots, led by General Aguinaldo, understood that the US would grant their independence virtually immediately in a protectorate. In a confusing record, General Dewey denied that he ever promised independence to the Filipinos but they felt betrayed and continued their struggle.<sup>34</sup> Therefore, from the time of the sale in 1898 until 1902, Filipinos, led by General Aguinaldo, fought the United States. Although the firepower and manning of the American troops eventually overcame them, the Filipinos fought fiercely for three years in what the Americans termed an insurrection, but the Filipinos considered a battle for their independence. The Americans captured General Aguinaldo in a rural hideout in the Northern Luzon province of Isabela. After the surrender, President McKinley sent a commission into the Philippines to develop the country and prepare it for long-term independence in what was termed *benevolent assimilation*.<sup>35</sup>

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<sup>33</sup> Garel A. Grunder and William E. Livezey. *The Philippines and the United States* (Norman: University of Oklahoma Press, 1951), 9.

<sup>34</sup> Henry F. Graff, Editor. *American Imperialism and the Philippine Insurrection: Testimony taken from the Hearing on Affairs in the Philippine Islands before the Senate Committee on the Philippines—1902*. (Boston: Little, Brown, and Company, 1969), 10.

<sup>35</sup> Grunder and Livezey, 22-25.

### American Rule

Once President McKinley had obtained the Philippines after the war, he did not seem to know what to do next with the country. In a meeting with Methodist church leaders, he told this story.

I walked the floor of the White House night after night until midnight, and I am not ashamed to tell you gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night. And one night late it came to me this way—I don't know how it was, but it came: (1) That we could not give them [the Philippines] back to Spain—that would be cowardly and dishonorable; (2) that we could not turn them over to France or Germany—our commercial rivals in the Orient—that would be bad business and discreditable; (3) that we could not leave them to themselves—they were unfit for self-government and would soon have anarchy and misrule over there worse than Spain's was; and (4) there was nothing left for us to do but to take them all and to educate the Filipinos, and uplift and Christianize them, and by God's grace do the best we could for them, as our fellow men for whom Christ also died. And then I went to bed, and went to sleep, and slept soundly, and the next morning I sent for the chief engineer of the War Department (our map maker), and I told him to put the Philippines on the map of the United States (pointing to a large map on the wall of his office) and there they are and there they will stay while I am President!<sup>36</sup>

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<sup>36</sup> Grunder and Livezey, 36.



Consequently, the Americans began their development of the Philippines. In spite of major anti-imperialistic resistance from within the United States, the American administration prepared the Philippines by introducing a strong health system, widespread public school education, political development, and the Christianizing<sup>37</sup> of the Filipino people.

Health concerns were overwhelming. Thousands of Filipinos had died during the Philippine American War, with estimates of 20,000 casualties.<sup>38</sup> Others had been in concentration camps where the Americans had held them "for their own safety" during the guerrilla warfare. Because of their fighting or incarceration, the Filipinos could not cultivate their land. As there were no crops to eat, many civilian deaths occurred from starvation and disease, perhaps as many as 200,000 people. Dean Worcester, who served as Secretary of the Interior, writes of various contagious diseases prevalent during the early American era, as well as the steps that Americans took to alleviate Filipino suffering. Construction of sewage works, clean water supplies, medicines and inoculations for malaria and smallpox, and general health education made an appreciable improvement in the health of the population. Worcester notes that one of his Spanish friends lost his wife because no surgeon would operate in the

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<sup>37</sup> President McKinley more accurately means "Protestantizing" the Filipinos, as most were already practicing Roman Catholics.

Philippines, due to the lack of sterilized equipment, qualified assistants, or anesthesiology, which he found the prevailing attitude in Manila.<sup>39</sup> Simple surgeries could have saved many of those who died.

Dealing with a major outbreak of cholera in 1902, Worcester records the methods used to contain the disease. The military launched a protection program of Manila's water supply from the Marikina River. The authorities provided distilled water to those who would drink it from traveling wagons. A quarantine cordon put around Manila protected the provinces from disease. San Lazaro Hospital contained camps for more than two thousand cholera contacts where officials buried or cremated all victims.<sup>40</sup>

These policies, while they lowered the spread and death rates for cholera, did cause antagonism against the Americans. Rumors spread that poisoned medicine was killing the camp inmates at San Lazaro and that the distilled water was contaminated.<sup>41</sup> The healthy members of the family could avoid quarantine and disinfecting if the sick vacated their homes. If disinfecting was not possible, the homes would often be burned, a drastic measure for control of disease.

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<sup>38</sup> Graff, xiv.

<sup>39</sup> Worcester, Dean C. *The Philippines Past and Present: New Edition in One Volume*. Ralston Hayden, editor. (New York: The MacMillan Company, 1930), 131.

<sup>40</sup> Worcester, 333-340.

Reynaldo Ileto maintains that this management of the cholera epidemic, with its sealed quarantine of Manila and strong protective measures, was an imperfect American treatment of the Filipinos following the war for independence.<sup>42</sup> The end of the war, coming as it did with disruption of farming practice and the cholera epidemic, certainly caused loss of life. The Americans followed standard medical practice of the day, however harsh it seems a century later, in controlling the epidemic.

Health workers administered smallpox vaccine to more than ten million Filipinos, dropping the mortality rates from 40,000 per annum to just 700 at Worcester's time of writing in 1921.<sup>43</sup> Sanitary measures to dispose of human feces slowed the amebic dysentery rates, as drinking water standards rose. The incidence of malaria decreased because of appropriate use of quinine and petroleum sprays for mosquitoes.

The Americans built public health facilities such as the Philippine General Hospital and San Lazaro. Missions and private organizations built hospitals as well. Doctors and surgeons trained at hospitals such as

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<sup>41</sup> Worcester, 335.

<sup>42</sup> Reynaldo C. Ileto. "Cholera and the Origins of the American Sanitary Order in the Philippines." In *Discrepant Histories: Translocal essays on Filipino Cultures*. Vicente Rafael, editor. (Manila, Philippines: Anvil Publishing, Inc., 1995), 54-55.

<sup>43</sup> Worcester, 241.

PGH.<sup>44</sup> These institutions remain the vanguard of Filipino public medicine today.

Worcester recognized the problems of Filipinos trying to police the sanitary practice of the more elite Filipinos. The lowly health inspector for the province could not tell the wealthy provincial governor how to clean up his premises. "It is as yet impossible for the average intelligent Filipino to understand that the rich and the poor, the powerful and the weak, should be treated alike."<sup>45</sup> Similarly, he writes:

Would the sanitary campaign so vitally important to the people of the Philippines be effectively continued if American authority were withdrawn at this time? With regret I must answer this question emphatically in the negative. We have succeeded in training a few good physicians and surgeons. We have thus far failed to train really efficient sanitary officers. What is lacking is not so much knowledge as to what should be done as initiative and courage to do it. Until this condition changes radically for the better, Filipinos cannot safely be entrusted with the sanitary regeneration of their country. Under American control the population of the islands is steadily and rapidly increasing. It is my firm conviction that if Filipinos were at this time placed in control of the health work, the population would steadily and rapidly decrease."<sup>46</sup>

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<sup>44</sup> Forbes, 348-349.

<sup>45</sup> Forbes, 352.

<sup>46</sup> Forbes, 356-357.

Worcester regretted that his administration was unable to alter the maternity and infant mortality rates during his administration.<sup>47</sup> A safe milk scheme lowered infant mortality rates. They dropped from 224.40 per thousand in 1904, to 152.91 per thousand in 1913.<sup>48</sup> These early successes reflected a vigorous growth rate, which continues to the present day, threatening the Philippines by too rapid a growth in its young population.

The energy put into public health, told so well by Dr. Heiser in his *American Doctor's Odyssey*, accounts in large measure for the doubling of the population from roughly ten million to twenty million through eliminating epidemics of smallpox, rinder-pest, Asiatic cholera (cholera), and bubonic plague, and reducing the incidence of other diseases such as beriberi and malaria. The average life expectancy in 1900, which was 12 years for males and 14 years for females, rose to more than 40 years by the end of the American period.<sup>49</sup>

The Americans built on previous Spanish attempts to introduce widespread education. A basic attempt at primary instruction began in 1763 under the Spanish, after several centuries of rudimentary education

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<sup>47</sup> Forbes, 355.

<sup>48</sup> Forbes, 166.

<sup>49</sup> George E. Taylor. *The Philippines and the United States: Problems of Partnership*. (New York: Frederick A. Praeger, 1964), 150.

limited to catechism and related religious training.<sup>50</sup> General public education was only in its infancy when the Americans arrived in 1898. They considered the education of the general population essential to prepare Filipinos for democracy and citizenship through modern methods.

Thoroughly American as our school system is, it represents the ideas which theoretically command the desires of the Filipino. His request was for free, secular schools, open to all inhabitants and teaching the English tongue and the elementary branches of modern knowledge. His struggle with Spain had sufficed to teach him that he was limited in thought and action by a medieval system which is no longer recognized as of binding force in the modern world, and this feeling has caused his prompt acceptance of whatever appeared to him or was presented to him as of modern type.<sup>51</sup>

Linguistic diversity fragmented the Philippines, creating a major obstacle for a strong democratic future.<sup>52</sup> The Americans taught English from the beginning as a unifying force for the new colony. Dean Worcester tells an anecdote of Mr. Justice Johnson that the examination of a family of four persons required two interpreters. In another case, seven

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<sup>50</sup> Forbes, 170.

<sup>51</sup> Dr. Barrows, *Report of the Philippine Commission*, 1903, III, 695, quoted in Hayden, 466.

<sup>52</sup> Hayden, 467.

murder suspects had to have the complaint read in four different dialects (languages).<sup>53</sup>

The Americans renovated school buildings left from Spanish times. American soldiers repaired school buildings and then served as teachers in their garrison towns.<sup>54</sup> Teachers arrived from the United States in 1902. The American teachers had older, more talented students as *aspirantes*, or teachers' assistants. Early teaching was in Spanish, English, and occasionally the local vernacular.<sup>55</sup> In addition to the academic subjects, specialists taught vocational and practical arts. Woodworking and handicrafts provided practical skills to boost income when rice farmers had gaps of time. Marshall Field, a major department store in Chicago, wanted to buy all the stock prepared by the students in their handicraft work.<sup>56</sup> Public health educators worked through the elementary school system to prevent diseases such as cholera, tuberculosis, smallpox, and dysentery. Educators in the United States adapted textbooks for the Filipino scholars.<sup>57</sup>

A system of intermediate and high schools followed the elementary program. Universities continued to prosper as the new graduates entered

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<sup>53</sup> Worcester, 670.

<sup>54</sup> Worcester, 399.

<sup>55</sup> Worcester, 401.

<sup>56</sup> Forbes, 189.

the advanced centers of learning. Catholic religious orders had founded some of the universities such as the University of Santo Tomas in the seventeenth century. The University of the Philippines, founded in 1908, provided colleges of liberal arts, law, social and political science, medicine, surgery, pharmacy, dentistry, veterinary science, engineering, mines, agriculture, and fine arts. Teachers trained at the Philippine Normal School and the Teachers' Colleges in Baguio and Manila. The American administration strictly forbade Protestant teachers to influence the religion of their students and maintained the separation of church and state. Priests provided external religious instruction for those who desired it.<sup>58</sup> Muslim students who came to study in Manila were able to practice their religion without pressure from their schools.<sup>59</sup>

The American military ruled from 1898 to 1900, after which a five-man commission, appointed by President McKinley, began to rule the Philippines. Part of their instructions read,

[...] the commission should bear in mind that the government which they are establishing is designed not for our satisfaction, or for the expression of our theoretical views but for the happiness, peace, and prosperity of the people of the Philippine Islands, and the measure adopted should be made to conform to their customs,

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<sup>57</sup> Worcester, 413.

<sup>58</sup> Forbes, 195.



their habits, and even their prejudices to the fullest extent consistent with the accomplishment of the indispensable requisites of just and effective government.”<sup>60</sup>

A bill of rights, guaranteeing speedy and public trials, fair punishments, no slavery or involuntary servitude, freedom of the press, and freedom of choice in religion, was also included in these early instructions.<sup>61</sup> The commission was charged to

observe not merely the material but the personal and social rights of the people of the Islands, and to treat them with the same courtesy and respect for their personal dignity which the people of the United States are accustomed to require from each other.<sup>62</sup>

Americans reformed the civilian government on two principles. Power devolved to the “smallest subdivision,” the most local unit possible, of the civilian government. Natives of the Islands were preferred when filling government offices.<sup>63</sup> The Taft commission established

[...] municipal governments in which the natives of the islands both in the cities and in the rural communities shall be afforded the opportunity to manage their own local affairs to the fullest extent

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<sup>59</sup> Forbes, 186.

<sup>60</sup> Worcester, 271.

<sup>61</sup> Worcester, 272.

<sup>62</sup> Forbes, 73.

<sup>63</sup> Forbes, 71.

of which they are capable and subject to the least degree of supervision and control.<sup>64</sup>

Both principles demonstrate that the Americans did see themselves in a short-term rule of tutelage. In the words of President Roosevelt, the program was for "changing a government of Americans assisted by Filipinos into a government of Filipinos assisted by Americans." Or, as expressed by Governor Taft, a policy of making a government which was at the beginning strongly paternal as rapidly as possible less so.<sup>65</sup> American leaders seemed to have the goal of Filipino leadership always in their sights.

The American policy of Filipinization in the Philippines is a great example of what even a foreign government imbued with honesty and sympathy can do for a dependency.<sup>66</sup>

Creating the Philippine civil service was another early step in preparing Filipinos for leadership. In 1903, Filipinos filled forty percent of positions. By 1913 this number increased to seventy-one percent. Examinations for the service were at first primarily in Spanish, but by 1913, eighty-nine percent were in English. The classified service began with 3307 Americans in 1905, then was reduced to 2623 in 1913, 582 in

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<sup>64</sup> Ram, 176.

<sup>65</sup> Forbes, 75.

<sup>66</sup> Ram, 183.

1920, and 506 in 1925. The American number of appointees decreased from 338 in 1904 to forty-eight in 1925 and all but one of those were teachers.<sup>67</sup> Upper level professional civil servants were Americans, in such fields as bookkeeping, stenography, civil engineering, medicine, veterinary medicine, surveying, chemistry, bacteriology, agriculture, horticulture, constabulary, nursing, electrical engineers, mechanical engineers, and other sciences.<sup>68</sup> Salaries for Filipino civil servants were higher than for native civil servants in either the Straits Settlements or the East Indies.<sup>69</sup>

In 1898, Protestant missionaries arrived in the Philippines. Methodists, Presbyterians, Churches of Christ, United Brethren, and Congregationalists all were established in the early American period.<sup>70</sup> Military chaplains who came with the American forces gave way to civilian Christian workers.

The Protestant missionaries came even closer to the people than the teachers or any other non-ecclesiastical Americans. They learned the native languages and planned to spend their entire lives in the country. The missionaries lived among the people, instructed their minds, healed their bodies, and in addition,

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<sup>67</sup> Hayden, 234.

<sup>68</sup> Worcester, 298.

<sup>69</sup> Worcester, 301.

<sup>70</sup> Hayden, 297.

enjoyed the influence of the mystic relationship between the religious leader and his followers, which nowhere is more real than among the Filipinos.<sup>71</sup>

The Protestants arranged comity agreements, avoiding overlap of effort by sharing various regions between different denominations' workers. These same denominations founded and maintained a Protestant seminary, Union Theological Seminary. Most of the lowland Filipinos were already professed Catholics. Many animist tribes on Northern Luzon and in the southern parts of the Philippines were not Christian. The missionaries came to preach Christianity, but also participated in medical, educational, and benevolent work to improve Filipino society. The separation of church and state with freedom of religion developed on the American model.

David Bosch writes of the US presidential support for missions.

All the US presidents, from McKinley to Wilson, spoke in praise of foreign missions, which were seen as a manifestation of "national altruism." These were the terms in which McKinley, in particular, also saw the United States "involvement" in the Philippines.<sup>72</sup>

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<sup>71</sup> Hayden, 576.

<sup>72</sup> Bosch, 302.

With the variety of Americans who came to help in the development of the Philippines came many religious traditions. Separation of church and state gave freedom to these incoming missions organizations.

Two native Filipino Christian religions formed in this period. The *Aglipayan*, or Philippine Independent Church, led by Filipino priests, began as a nationalistic schism from Rome in 1902.<sup>73</sup> Parallel to the political independence that Filipinos desired, these church leaders also wanted ecclesiastical independence. The *Iglesia ni Kristo*, founded by Felix Manalo in 1914, also assimilated many of the principles brought by various Protestant and non-Trinitarian religious groups such as the Jehovah's Witnesses.

The Americans had little influence in reforming land ownership. One of the first acts of the Americans was the purchase of friar lands, to offset the deep antagonism between the Filipino tenant farmers and their wealthy friar landlords. These lands became public property, and were then available for resale. Two estates, in Isabela and Mindoro, actually ended up in the hands of American agriculturists connected to the sugar industry.<sup>74</sup> The wealthy landowners, who had disposable capital, rather than poor farmers, often bought up public lands. Homesteading acts,

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<sup>73</sup> Hayden, 571.

similar to those set up for pioneering in the American west, proved virtually useless in helping the poor.

Realizing the depth of the chasm between landowner and tenant farmer, the American government tried to establish opportunities for the poor farmers. The patterns of elite landowners were well entrenched. The *caciques* were the tax collectors as well as the landowners. As the financial dependence of the peasants increased, the potential to acquire more land also increased for the rich.<sup>75</sup> Additionally, the landowners' families were the educated ones who were able to fill Filipino leadership positions as the Americans developed a Filipino political body. The landowners were not likely to surrender their family lands for the sake of those who had none. Hayden says, "The ancient gap between the fifteen or twenty per cent and the eighty percent of the population cannot be bridged by any fiat intended to create political democracy."<sup>76</sup> The continuing control of the *mestizo* families transcended even America's colonial power and goals so that the poor landless remained poor and landless.

Constitutional development evolved from four basic documents. Firstly, the original instructions from President McKinley, cited above, contained the structural principles for American policy. Secondly and

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<sup>74</sup> Grunder and Livezey, 131ff.

thirdly, the Organic Acts of 1902 and 1916 were laws of the American Congress to develop a framework, based on American legal foundations, which would be practiced in the Philippines. In 1902, the Philippine Commission became the Upper House and a Filipino assembly the Lower House. In October 1907, the Filipino leaders inaugurated this assembly, following the establishment of the *Nacionalista* political party and subsequent elections. Leading politicians of this era were Serge Osmena and Manuel Quezon. During the first elections of 1907, Osmena, only aged twenty-nine, was elected Speaker of the first Philippine Assembly. Manuel Quezon was leader of the floor. Both were members of the *Nacionalista* party.<sup>75</sup> The fourth document, the Administrative Code of 1917, was enacted by the Filipino legislature. These laid the foundation for the Constitutional Convention of 1935.

Many Filipinos strongly desired full independence during this period, in spite of concern over tariff increases, which would hurt business. Five independence missions went to the US Congress from the Philippines during 1919-1925.<sup>76</sup> The Hawes-Cutting-Hare Act, a first attempt, coursed through the US Congress, which offered the Philippines

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<sup>75</sup> Salamanca, 12.

<sup>76</sup> Hayden, 26.

<sup>77</sup> Forbes, 303-304.

<sup>78</sup> Forbes, 381.

independence if they wished. Independence for the Philippines was predicated on American labor and trade protection issues, as were limited immigration rights for Filipinos. Ten years from the establishment of a new Filipino government, the President would declare their freedom on July 4. The Act was declined by the Philippine legislature, claiming that the

[...] trade relations would seriously imperil the country's economic, social, and political institutions and might defeat the avowed purpose of securing independence at the end of the transition period; the immigration clause was objectionable and offensive; the power of the high commissioner too indefinite; and the military, naval, and other reservations were inconsistent with true independence violated national dignity, and were subject to misunderstanding.<sup>79</sup>

This rejection meant a reworking of the act, which appeared with a few modifications as the Tydings-McDuffie Act. A time extension and slight modifications in the removal of military installations were the main new features. This time, the Philippine legislature accepted the act, and independence was truly in sight for the Republic.

The Filipino administration convened a constitutional convention in late 1934 which lasted for six months. President Roosevelt received the

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<sup>79</sup> Grunder and Livezey, 221.



constitution for his approval in March 1935. World War II interrupted these plans for Filipino independence.

### World War II

Even while facing a major war in Europe in 1939, the United States prepared to let the Philippines achieve its independence, because American politicians considered the islands a political liability as well as a threat to domestic labor and products.<sup>80</sup> However, when the Japanese bombed Pearl Harbor, the Pacific became a second theater of war in 1941. Manila and the airplanes of Clark Field were bombed on the same day as the Pearl Harbor attack. General Douglas MacArthur tried to protect the Philippines, but by January, he had declared Manila an open city, to protect it from further bombardment. The American ships and supplies that could have come to MacArthur's aid were on the seabed at Pearl Harbor. He and Manuel Quezon, now president, retreated to Bataan and Corregidor. Quezon and several of his senior government members tried to govern from within rock-hewn tunnels on Corregidor. However, within six months, the Quezon government had retreated to the Visayan Islands, then subsequently to Mindanao, to Australia, and finally on to

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<sup>80</sup>Taylor, 91.

Washington before the Japanese advance.<sup>81</sup> President Quezon continued as president in exile; the US Congress extended his term of office in a special act.<sup>82</sup> While in Washington, President Quezon died of tuberculosis August 1, 1944, and Sergio Osmeña, his Vice President, succeeded him.

The Japanese set about the business of pacification. They selected Jose Laurel as leader for their Second Philippine Republic within a few months. After one year of the puppet government run by the Japanese, MacArthur returned in force to Leyte, October 19, 1944. His troops fought sea and air battles, including warfare with the Japanese kamikaze pilots.<sup>83</sup> A land assault came ashore at Lingayen Gulf on the western coast to liberate Luzon. This pressed through to Cabanatuan, Nueva Ecija, where the Japanese had imprisoned many American prisoners. Other groups of infantry were parachuted into Tagaytay, south of Manila. These soldiers traveled through the countryside toward Manila. By February 3, 1945, the American military was able to release the civilian prisoners of war, including missionaries, from the internment camp inside the University of Santo Tomas and at Los Baños, Laguna. The liberation of Manila had cost the lives of more than 25,000 Americans. The

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<sup>81</sup> Grunder and Livezey, 241.

<sup>82</sup> Taylor, 108.

<sup>83</sup> Rafael Steinberg. *Return to the Philippines*. (Alexandria, Virginia: Time-Life Books, 1979), 97-103.

Japanese lost more than 124,000 on Luzon. Filipino estimated their casualties inside Manila alone at more than 100,000.<sup>84</sup>

General MacArthur ordered the Philippine Congress to convene. President Osmena was unhappy about this because he felt it compromised the institution to have Japanese collaborators involved in the Congress.<sup>85</sup> On the word of General MacArthur, Manuel Roxas was exonerated on charges of collaboration with the Japanese.

### Independence

The Americans granted independence to the Philippines July 4, 1946. In November 1945, they issued a declaration, announcing the succession of the Commonwealth to the pre-war Philippine government. Grants and loans to rebuild buildings and infrastructure redeemed promises made by America during the war. Trade arrangements provided for economic development, keeping many Filipino goods dependent on the United States for their markets. The total for the Philippine rehabilitation act was \$620 million, \$400 million was for war reparations, \$120 million for construction of infrastructure, and \$100 million of surplus American government property.<sup>86</sup>

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<sup>84</sup> Steinberg, 121.

<sup>85</sup> Grunder and Livezey, 241.

<sup>86</sup> Grunder and Livezey, 265-267.

The first postwar elections were held April 23, 1946 with Manuel Roxas and Elpidio Quirino elected as president and vice president, respectively. Roxas remained under the shadow of collaboration with the Japanese, but Quirino was free of such implications. Discussions about collaboration with the Japanese created deep fissures in Filipino political life for decades after the end of the war. When President Roxas died in 1948, Quirino, who won election in his own right the following year, succeeded him.<sup>87</sup>

Trade issues dominated the early years of independence. The Philippines' main trading partner was the United States, so favorable terms were sought, even if not always granted.

In March 1947, a plebiscite on the Philippine Trade Act was held; only 40 percent of the electorate participated, but the majority of those approved the amendment. Critics saw the Bell Act, particularly the parity clause, as an inexcusable surrender of national sovereignty.<sup>88</sup> The pressure of the sugar barons, particularly those of Roxas's home region of the western Visayan Islands, and other landowner interests, however, was irresistible. In 1955 a revised United States -Philippine Trade Agreement (the Laurel-Langley Agreement) was negotiated. This treaty abolished the United States authority to control the exchange rate of the peso,

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<sup>87</sup> Martin Meadows, "Philippine Political Parties of the 1961 Election." *Pacific Affairs* Volume 35 Number 3 (Autumn 1962), 261-274.

made parity privileges reciprocal, extended the sugar quota, and extended the time period for the reduction of other quotas and for the progressive application of tariffs on Philippine goods exported to the United States.<sup>89</sup>

In addition to trade issues, agrarian unrest continued. The *Hukbalahap* movement, led by Pedro Abad Santos, carried forward after the war.<sup>90</sup> The *Huks* had originally been an anti-Japanese guerrilla fighting force centered in Pampanga and Central Luzon. At the end of the war, Luis Taric, a protégé of Abad Santos, led the *Huks* resistance movement. They continued to press for fair distribution of land as a military arm of the Communist Party of the Philippines. Peasants were still landless, trapped as they had been under the Spanish, as the American agricultural interests seemed to have replaced the old landlords.

With farmers only owning ten per cent of the land they tilled and paying to the government some fifty percent of its cash crop, a small parcel of farmland was destined never to pay for itself. Farmers and their families were in a perpetual state of financial hardship. These hardships explained generations of poverty punctuated by uprisings. In 1946, it

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<sup>88</sup> Parity meant that Americans had equal rights with Filipinos to invest in Philippine public corporations.

<sup>89</sup> Library of Congress website, *Economic Relationship with the United States after Independence*. [http://lcweb2.loc.gov/cgi-bin/query/D?cstdy:1:/temp/~frd\\_r4Vj::](http://lcweb2.loc.gov/cgi-bin/query/D?cstdy:1:/temp/~frd_r4Vj::) Accessed April 11, 2005.

<sup>90</sup> *Hukbo ng Bayan Laban San Hapon*, in Tagalog, contracts to *Hukbahalap*. The phrase loosely translates as "People's Anti-Japanese Army". The acrostic is further shortened to *Huks* when used

explained Communist popularity that a reactionary government was too greedy and frightened to admit or accept. Communist *Huks* preyed upon the peasantry, who themselves probably believed less in the virtues of communism than in the fight against a perverted democracy. Taruc and his followers fled to the hills to provoke change through open revolt.<sup>91</sup>

Two Roxas administration decisions directly affected this continuing so-called insurgency. Firstly, the Military Bases Agreement of 1947 established the US military at Subic Naval Station in Bataan and Clark Air Force Base in the *Huk*-dominated area of Pampanga. The second was the Military Assistance Pact, which created the Joint United States Military Advisory Group (JUSMAG). The United States came to be directly involved in the Philippine military by modernizing, improving strategy, and providing equipment and supplies.<sup>92</sup> The *Huk* rebellions were finally contained by the combined efforts of Ramon Magsaysay, as Minister of National Defense, and Colonel Lansdale of the JUSMAG. The two men prodded Filipino military groups to hunt down the *Huks* more diligently than had been done before. In addition, Lansdale used elements of psychological warfare to cause doubt in the *Huks* and their peasant

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in journalism or educational articles in the Philippines.

<sup>91</sup> Donald Hamilton, *The Art of Insurgency: American Military Policy and the Failure of Strategy in Southeast Asia*. (Westport, Connecticut: Praeger, 1998), 41.

<sup>92</sup> Hamilton, 43.

supporters. Lastly, Lansdale's men captured the leadership of the *Huks* in Manila, incapacitating the rebellion. Magsaysay became the "president of the people" when he was elected in 1953. Other members of the *Nacionalista* party gave way to Magsaysay's popularity, because the common Filipinos considered him incorruptible and concerned for them.<sup>93</sup>

Magsaysay's government pursued projects to benefit the rural population. His policies pursued public works in rural development, road building, irrigation projects, drilling artesian wells, and handicraft work to supplement underemployment for the *barrio* farmers.<sup>94</sup> The president held "open days" at the Malacañang Palace when ordinary citizens could come, plead a grievance, and have it investigated. This provided the people with a sense that "the government was on their side. Nothing like this had been seen before in the Philippines."<sup>95</sup>

When President Magsaysay died in a plane crash in 1957, his vice president, Carlos Garcia, assumed the leadership. He won the election in his own right in 1958, with Diosdado Macapagal as his vice president. Garcia, as one of the political establishment, let many of Magsaysay's reforms slide, then Macapagal defeated him in the 1961 elections.

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<sup>93</sup> Willard S. Elsbee, "The 1953 Philippine Presidential Elections," *Pacific Affairs* Volume 27 Number 1 (March 1954), 7.

<sup>94</sup> Donn V. Hart, "Projects and Progress in the Philippines," *Pacific Affairs* Volume 27 Number 4 (December 1954), 353-366. Accessed from Jstor October 20, 2001.

<sup>95</sup> Kuhn, 130.

However, the old political machine managed to control both houses of the Congress. Garcia had made 350 appointments of his political cronies the last night he was in office.<sup>96</sup>

President Macapagal, the son of a poor tenant farmer who became a lawyer, diplomat, and Congressman, focused much of his presidency on foreign policy. During his administration, land not needed by the Americans for their military bases reverted to the Filipinos, including the city of Olongapo north of Subic Bay. The government resolved a territorial dispute with Malaysia and Indonesia over the possession of Sabah by mediation.<sup>97</sup> Macapagal also made attempts for constitutional change and a modification of the allowance system colloquially called *pork barrel funds*.

### The Marcos Era

In 1966, Ferdinand Marcos won the presidency of the Philippines. He claimed to have led 8,000 guerrillas during World War II.<sup>98</sup> He also was involved in the underground, in liaison with President Laurel during the

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<sup>96</sup> Martin Meadows, "Challenge to a 'New Era' in Philippine Politics," *Pacific Affairs* Number 37 Number 3, (Autumn 1964), 297.

<sup>97</sup> "The Magsaysay, Garcia, and Macapagal Administrations," *Philippines*, Library of Congress. [http://lcweb2.loc.gov/cgi-bin/query2/r?frd/cstdy:@field\(DOCID+ph0046](http://lcweb2.loc.gov/cgi-bin/query2/r?frd/cstdy:@field(DOCID+ph0046)  
Accessed September 28, 2001.

<sup>98</sup> Steinberg, 23.



Japanese occupation.<sup>99</sup> Born in Ilocos Norte, in Northern Luzon, Mr. Marcos married Imelda Romualdez, from Leyte province, joining an Ilocano dynasty from the north of the country with another from the Visayas. Marcos was an excellent politician. He supervised the construction of roads and infrastructure through many international grants. A well-planned national capital at Quezon City grew out of his administration, as did the dredging and reclamation project of land along Manila Bay. His administration launched various programs for youth. Local government increased at the *barangay* level.

The cost for these achievements was the loss of political voice for any opposition. As the country's economic boom lessened after the start of his second term, Marcos found vocal opposition from the National Peoples Army (NPA) and other political leaders. A bombing in Plaza Miranda at the center of Manila created feelings of panic, leading to the declaration of martial law September 21, 1972, and lasted until January 1981. Overnight, freedom of the press was gone, the Congress suspended, and political opponents were in jail or under house arrest.<sup>100</sup>

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<sup>99</sup> Steinberg, 30.

<sup>100</sup> "Marcos and the Road to Martial Law," *Philippines*, Library of Congress website. [http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+ph0039\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+ph0039))  
Accessed April 11, 2005.

A constitutional convention led to a referendum in 1975, enabling Marcos to stay in office beyond his constitutionally allotted two terms. The military increased exponentially in numbers, with choice positions going to Ilocano friends of the Marcoses. Cronyism meant that their friends and relatives benefitted from business deals. Evidence of corruption and the absence of any semblance of democracy incensed the elite opposition leadership. The Marcos government needed to keep the United States firmly as an ally, because of the strong interests of the military, the banking, and petroleum sectors in the Filipino economy. The United States underwrote approximately half of the indebtedness of the government.<sup>101</sup> About eighty per cent of foreign investment came from the United States.<sup>102</sup> During the period of Marcos' martial law, the military was centralized, and an organization of technocrats began to push development as a solution under the authoritarian regime.<sup>103</sup> From 1970 to 1974, in spite of the development emphasis, the real food intake for the country declined. Pork and beef quantities fell by fifty percent; poultry, seafood, and fresh vegetables and fruits fell by one-third.<sup>104</sup>

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<sup>101</sup> Steinberg, 55.

<sup>102</sup> Steinberg, 53.

<sup>103</sup> Robert B. Stauffer, "Philippine Authoritarianism: Framework for Peripheral 'Development,'" *Pacific Affairs* Volume 50 Number 3, (Autumn 1977), 369.

<sup>104</sup> Stauffer, 382.

### The First EDSA People Power Revolution February 1986

Opponents to Marcos' heavy-handed rule included the Roman Catholic Church's younger priests, such as Fr. Banweg, who operated an NPA guerrilla unit, Cardinal Sin, and Jose Concepcion, a layman who reactivated the NAMFREL (movement for free elections).<sup>105</sup> Other opposition included Bishop Claver of Bukidnon<sup>106</sup> and leaders such as Benigno Aquino. Aquino and his wife, Corazon Cojuangco, were from the similar elitist-type families as the Marcoses, but in political opposition. After Aquino had spent eight years in jail, the United States government was able to obtain the release of Aquino on medical grounds. Aquino decided to return to the Philippines to help his country, following medical treatment and exile in the US. A lone gunman shot him as he descended from the plane at the Manila International Airport. The government launched an inquiry, which discovered a military plot behind the assassination. Ultimately, church groups and political opposition leaders combined forces, so that Marcos was deposed and Mrs. Aquino came to power during the EDSA revolution (People Power I) in 1986.<sup>107</sup> Marcos

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<sup>105</sup> "The Old Political Opposition," Library of Congress website, [http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+ph0039\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+ph0039)) Accessed April 11, 2005.

<sup>106</sup> David A. Rosenberg, "Civil Liberties and the Mass Media under Martial Law in the Philippines" *Pacific Affairs* Volume 47 Number 4 (Winter 1974-75), 474.

<sup>107</sup> EDSA *Epifanio de los Santos Avenue* is a major arterial road in Manila, on which the first peaceful people power revolution took place in 1986. A shrine to Mary now marks the intersection of Ortigas Avenue and EDSA.

called a snap election but the fraudulent results in his favor provoked a revolt from the people. Cardinal Sin encouraged them to rally nonviolently to prevent the government from enforcing the election results, after which many military leaders abdicated. Hundreds of thousands of Filipinos surged onto EDSA in response to the military oppression. Marcos and his family fled to the United States.

Mrs. Aquino's presidency began with a coalition of seasoned politicians backing a very inexperienced "Tita (Aunt) Cory." Benigno Aquino was considered a martyr to Filipino democracy. The Manila International Airport was renamed Ninoy Aquino International Airport during his wife's presidency. Portrayed as well meaning but naïve, President Aquino faced *coup* challenges from the military. In the countryside, those who had supported her found that the ouster of Marcos changed little. During the congressional elections of 1987, the same problems continued. Electioneering consisted of vote buying, but there was no improvement in agricultural prices or land reform.<sup>108</sup> *Laissez-faire* economics, as reinstated by Aquino, provided no redress for high rents and low prices in the provinces.<sup>109</sup> The National Democratic Front

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<sup>108</sup> Gary Hawes, "Aquino and her administration: A View from the Countryside," *Pacific Affairs* Volume 62 Number 1 (Spring 1989), 15.

<sup>109</sup> Hawes, 18.

waged war on the government as old faces from Marcos' time continued to appear.<sup>110</sup>

Peaceful elections brought Fidel V. Ramos to power in 1992. He had been a general in the Armed Forces under Marcos, and with Juan Ponce Enrile, another Ilocano, had called for the resignation of Marcos after the snap elections of 1986. Ramos proved to have skills in gaining international aid for large-scale projects, developing commuter trains for Metro Manila, and working on infrastructure. Ramos made history as the first Protestant Filipino to hold highest office in the Philippines.

#### **The Second EDSA Revolution February 2001**

In a second remarkably peaceful transfer of power, Joseph Estrada won the 1998 elections. A former movie star who had served as mayor of San Juan, a city within Metro Manila, Estrada came to power as *Erap para sa Mahirap* ("Erap, [his nickname], for the poor").<sup>111</sup> Playing on his movie roles as a Robin Hood character, righting injustices for poor people, he gained great popularity among those who seemed to confuse his movies and reality. A hard-drinking man with at least ten mistresses, Estrada's flamboyant lifestyle earned him a reputation even amongst the rich of the

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<sup>110</sup> Hawes, 24.

Philippines. He was a known gambler and hosted drinking sessions with his midnight cabinet.

The grinding poverty of the masses continued through his administration. According to the World Bank, the proportion of people who live in poverty in the Philippines is 39%, compared with 22% in Thailand, 19% in Indonesia, 14% in Malaysia and 5% in South Korea. In the Philippines, the income of the top fifth of the population remains almost eleven times the income of the poorest fifth, compared to four and a half times ratio in Indonesia. The poverty, which defines most Filipinos' lives, has proved hard to change.<sup>112</sup>

In 1999 Luis (Chavit) Singson, governor of Ilocos, accused Estrada of being the major recipient of *jueteng*<sup>113</sup> receipts. The national police and government officials allegedly protect this form of illegal gambling. Singson claimed that Estrada was plundering massive wealth from *jueteng* and tobacco subsidies. An impeachment trial started, with Filipinos riveted to their televisions by allegations of phenomenal corruption. The witnesses were protected in safe houses. During the trial, held before the Senate, the senators decided not to open one envelope

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<sup>112</sup> Justin Morrozzi. "Let's hear it for the Monster." *The Spectator* (May 5, 2001), 17. Accessed from ASAP October 30, 2001.

<sup>113</sup> An illegal numbers game, which has proved impossible to eradicate as many upper level policemen are allegedly receiving kickbacks from the managers of the game in the provinces.

said to contain damning banking evidence against Estrada. With that, Estrada was free, but the people again took to the streets against corruption in the EDSA Dos (or People Power II) revolution in January 2001. Estrada refused to step down, although the chief justice swore in his vice president, Gloria Arroyo, on January 20 as the new president. Estrada has not yet formally resigned from office. He and his son Jinggoy remain under house arrest pending plunder charges. If convicted, the plunder offense carries a maximum penalty of the death sentence.<sup>114</sup>

President Gloria Macapagal Arroyo is the daughter of the late President Macapagal. She holds a Ph.D. in Economics from Yale. She is well connected to the elite and is generally considered a safe pair of hands for the government. Her administration came under attack May 1, 2001, when an attempted pro-Estrada coup was aborted. Street riots came within blocks of the presidential palace. Senators Juan Ponce Enrile, Gregorio Honasan, and former national police chief Panfilo "Ping" Lacson were to be arrested after they allegedly instigated an attack on the presidential palace. All surrendered within a few days. Honasan had

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<sup>114</sup> "Philippine Ex-President's Plunder Trial to Start on October 1." *Xinhua News Agency*, Sept 6, 2001, 1008249h8301. Accessed from ASAP October 30, 2001.

allegedly been a *coup* plotter against President Aquino during the late 1980s.<sup>115</sup>

Senate elections held a few weeks later gave President Arroyo a slim majority in the government. International problems for the president include the ongoing terrorist kidnappings in Mindanao by the Abu Sayyaf rebels reputedly funded by Osama bin Laden, one of whose wives is reportedly a Filipina.<sup>116</sup>

#### **National Elections 2004**

The 2004 national and local elections have shown that not much has changed in Filipino politics. President Arroyo received the presidential electoral mandate in her own right, defeating another movie star and Estrada crony Fernando Poe, a high school dropout. President Arroyo faced charges of electoral corruption until Fernando Poe died of a stroke in late 2004. Many of the elected officials remain relatives of the landholding families of generations ago. Names such as Osmena, Aquino, Laurel, Marcos, Ejercito, Arroyo, and Lacson continue to represent elite and wealthy interests in government. The question remains whether power held in these political clans can ever be used for the common

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<sup>115</sup> Patricio N. Abinales. "Coalition Politics in the Philippines," *Current History* Number 100 (April 2001), 154. Accessed from ASAP October 30, 2001.



political good of the poorest Filipinos. Unfortunately, the evidence is scant that true change and equity could be achieved by political process due to the self-interest of the political elite who are consistently able to remain in power.<sup>117</sup>

The political successes of the Republic since independence have been patchy. In spite of major advances, loans from more economically advanced countries and international aid, eighty five per cent of the general population still suffers desperate poverty. Independence has not brought a steady political will to benefit the entire nation. The gap between rich and poor is still very wide, compared to other Southeast Asian nations. Even in the senatorial elections, most elected members were from landholding, privileged families who have been the ruling *mestizos* since colonial times.

Corruption remains a major feature of Filipino life at virtually all levels, affecting business, commerce, and daily life. The current Arroyo administration, faced with the latest rounds of natural disasters and their manmade consequences because of the late 2004 typhoons and landslides, seems unable to make politically difficult choices. Often it is lacking either

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<sup>116</sup> "No more ransoms; kidnapping in the Philippines." *The Economist* (US), June 2, 2001, 2. Accessed from ASAP October 30, 2001.

<sup>117</sup> "Middle-class rage; The Philippines' elections." *The Economist* (US), May 19, 2001, 6. Accessed from ASAP October 30, 2001.

the political will or political backing of its allies. Deposed President Estrada's plunder trial creeps along, while he remains in his luxurious rest house in Tanay, Rizal, under house arrest. A feeble attempt to clear the military top brass of corruption also is underway, after US Customs captured two children of one general bringing \$100,000 into the US. That money proved to be kickbacks taken from the general's time as comptroller of the Armed Forces of the Philippines. President Arroyo's family is currently under suspicion of receiving payoffs or kickbacks from *jueteng*, the same illegal numbers game that also initiated the downfall of President Estrada in 2001.

The ongoing rounds of corruption, natural disasters, and the spiraling birthrate compounded by poverty, circulate in the international media, with occasional human-interest stories about religious activities such as imitative crucifixions and flagellants at Eastertide. On the world stage, the Filipinos are a source of cheap English speaking labor for outsourcing certain jobs. Others are qualified but inexpensive professionals, such as nurses and physical therapists, anxious to escape low wages and a depressed lifestyle in their native country, but tied to their origins by strong family bonds.

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In this chapter, the history of the Philippines has been surveyed from prehistoric times to the current political situation of the early twenty-first century. The history of the Churches of Christ in the United Kingdom, the United States, and the Philippines is the next subject for consideration.

## Chapter Two

### **History, Beliefs, and Practices of the Churches of Christ**

More than five million members in 165 countries around the world consider themselves the descendants of the Stone-Campbell or Restoration Movement.<sup>1</sup> Theologically, these descendants range from the most conservative, using no musical instruments in worship, to the socially active, theologically liberal in the Christian Churches (Disciples of Christ) denomination. The Christian Churches/Churches of Christ, a centrist strand, holds generally conservative biblical theology, autonomy of the local congregation, but continues to use musical instruments. These churches financially support the Churches of Christ in Central Luzon mission work with which this research is concerned.<sup>2</sup>

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<sup>1</sup> World Convention of Churches of Christ.

<http://worldconv.home.comcast.net/nationalprofiles.htm>. Accessed October 3, 2003. See also footnote 4 in the Introduction.

<sup>2</sup> As unwieldy a title as this might seem, Christian Churches/Churches of Christ is the official US Census designation for the Restoration Movement churches that

- claim heritage from Barton W. Stone and Thomas and Alexander Campbell,
- practice adult immersion as part of conversion,
- are independent of the Disciples of Christ, but
- still use musical instruments in worship.

Theologically, the American Christian Churches/Churches of Christ are more conservative than the Disciples of Christ, but not operating within the narrow hermeneutical and often legalistic constraints of the non-instrumental Churches of Christ. These three distinct strands know their respective constituencies quite well, but all three branches will have members who attend the World Convention of Churches of Christ, held quadrennially, as a meeting place for the three strands. Each of these three groups has at least a million adherents in the United States. The non-instrumental Churches of Christ have two million members, the Christian Churches/Churches of Christ more than one million members, and the Disciples of Christ just under a million. [Source: [http://www.adherents.com/adh\\_rb.html#International](http://www.adherents.com/adh_rb.html#International). Accessed May 7, 2003].

This naming becomes more complicated internationally, because Churches of Christ is the designation for all three branches outside the United States.

### Beginnings of the Churches of Christ

All three strands of the Stone-Campbell movement have their historical and theological roots in the Scottish Reformation and the subsequent development of dissenting movements. The pattern of division and sectarian separatism, which permeated Scottish church life in the late 1700s, was the backdrop against which the Churches of Christ emerged. Reform-minded Scottish leaders advocated a biblically based Christian faith for theological purity. In this search for purity, political and ecclesiological disagreements caused controversy. Consequently, closed communion was the norm in most Scottish Presbyterian churches.

The Burgher branch of the Seceders .... divided on the question in 1796 into Old Lights and New Lights. A similar division took place in the Anti-Burgher branch in 1806. There were now four distinct parties of Seceders. The divisions of the parent body in Scotland were transferred to its new home in Ireland.<sup>3</sup>

Against this backdrop of sectarianism, Thomas Campbell (whose

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A local Filipino sect, the *Iglesia ni Kristo*, a Filipino-based sect that denies the deity of Christ, but whose name is Church of Christ when translated into English. The INK has no relationship with the Churches of Christ in the Philippines with whom this research is concerned.

Finally, the United Churches of Christ in the Philippines is an umbrella group formed in the 1940s for the merger of some Presbyterian Churches, Congregationalists, as well as some Disciples of Christ churches. The UCCP has no current connection with the churches mentioned in this research, except that the Disciples of Christ churches are those remnants left behind when Leslie Wolfe was ousted by the UCMS.

<sup>3</sup> Errett Gates. *The Story of the Churches: The Disciples of Christ*. New York: The Baker & Taylor Co. 1905.

<http://www.mun.ca/rels/restmov/texts/egates/tdoc/TDOC00E.HTM> . Viewed September 9, 2003.

Scottish father was a Roman Catholic who converted later in life to Anglicanism) was an Old Light, Anti-Burgher, Seceder Presbyterian vicar in County Antrim, Ireland during the late 1700s. Campbell studied theology at the University of Glasgow, after which he was licensed in his branch of the Presbyterian Church as a minister. To provide for his growing family, he also operated a school. While in Ireland, he tried to reunite two branches of the Seceder Presbyterians, without success. Due to ill health, Thomas immigrated to the United States in 1807, leaving his family in the care of Alexander, his eldest son.

Thomas summoned the family to America, but a shipwreck off the west coast of Scotland delayed their journey for a year. Alexander studied theology at Glasgow University while his mother and family visited relatives in Argyllshire. Greville Ewing, founder of the Scottish Congregationalists, and Richard and John Haldane, founders of the Scotch Baptists, influenced Alexander's developing biblical and ecclesiastical theology.<sup>4</sup> The works of John Glas and Robert Sandeman also persuaded Alexander to pursue a simple faith based on the Scripture rather than theological or creedal systems. These leaders had a common

goal of continuing the Protestant reformation by a return to the New Testament practice. These teachers strongly influenced Campbell, even though he disagreed with their sectarian outlook. The essays of John Locke, especially the *Letter on Toleration* and *Essay on Reasonable Christianity* shaped Campbell's outlook on divided Christendom.

Alexander made a critical decision at the Seceder communion table during his university training. After being examined as to his fitness to partake by the church elders, he was given his communion token, which he then placed it in its normal receptacle without partaking of the bread or cup. He was unhappy that he was expected to partake at the Lord's Table from which Christians barred other Christians.<sup>5</sup> This was the beginning of his formal break with the Seceder group.

When the family met in Pennsylvania, Alexander and Thomas found their developing views on sectarianism, Christian unity, and faith converged. Thomas had composed a document, the *Declaration and Address*, which set out a platform for Christian faith and unity, for his

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<sup>4</sup> Robert Richardson, *Memoirs of Alexander Campbell*, Volume 1. Philadelphia: J. B. Lippincott & Co, 1868, 188. <http://www.mun.ca/rels/restmov/texts/richardson/mac/MAC110.HTM> Accessed October 3, 2003.

<sup>5</sup> Robert Richardson, *Memoirs of Alexander Campbell*, Volume 1. Philadelphia: J. B. Lippincott & Co, 1868, 189. <http://www.mun.ca/rels/restmov/texts/richardson/mac/MAC110.HTM> Accessed October 3, 2003.  
<http://www.mun.ca/rels/restmov/texts/richardson/mac/MAC111.HTM>. Accessed October 3, 2003.

newly formed Christian Association of Washington. During the family separation, Thomas had withdrawn from the Presbyterian sect in which he was ordained, to form the Christian Association for others seeking biblical Christianity without denominational boundaries. He was delighted to find that Alexander shared his convictions. These propositions became the foundation for future development of the movement:

1. That the Church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else; as none else can be truly and properly called Christians.
2. That although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ Jesus hath also received them, to the glory of God. And for this purpose they ought all to walk by the same rule, to mind and speak the same thing; and to be perfectly joined together in the same mind, and in the same judgment.
3. That in order to do this, nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion, but what is expressly taught and enjoined upon them



in the word of God. Nor ought anything to be admitted, as of Divine obligation, in their Church constitution and managements, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church; either in express terms or by approved precedent.

4. That although the Scriptures of the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the Divine will, for the edification and salvation of the Church, and therefore in that respect can not be separated; yet as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline, and government of the Old Testament Church, and the particular duties of its members.

5. That with respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time or manner of performance, if any such there be, no human authority has power to interfere, in order to supply the supposed deficiency by making laws for the Church; nor can anything more be required of Christians in such cases, but only that they observe these commands and ordinances as will evidently answer the declared and obvious end of their institution. Much less has any human authority power to impose new commands or ordinances upon the Church, which our Lord Jesus Christ has not enjoined. Nothing ought to be received into the faith or worship of the

Church, or be made a term of communion among Christians, that is not as old as the New Testament.

6. That although inferences and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of God's holy word, yet are they not formally binding upon the consciences of Christians farther than they perceive the connection, and evidently see that they are so; for their faith must not stand in the wisdom of men, but in the power and veracity of God. Therefore, no such deductions can be made terms of communion, but do properly belong to the after and progressive edification of the Church. Hence, it is evident that no such deductions or inferential truths ought to have any place in the Church's confession.

7. That although doctrinal exhibitions of the great system of Divine truths, and defensive testimonies in opposition to prevailing errors, be highly expedient, and the more full and explicit they be for those purposes, the better; yet, as these must be in a great measure the effect of human reasoning, and of course must contain many inferential truths, they ought not to be made terms of Christian communion; unless we suppose, what is contrary to fact, that none have a right to the communion of the Church, but such as possess a very clear and decisive judgment, or are come to a very high degree of doctrinal information; whereas the Church from the beginning did, and ever will, consist of little children and young men, as well as fathers.

8. That as it is not necessary that persons should have a particular knowledge or distinct apprehension of all Divinely revealed truths in order to entitle them to a place in the Church; neither should they, for this purpose, be required to make a profession more extensive than their knowledge; but that, on the contrary, their having a due measure of Scriptural self-knowledge respecting their lost and perishing condition by nature and practice, and of the way of salvation through Jesus Christ, accompanied with a profession of their faith in and obedience to him, in all things, according to his word, is all that is absolutely necessary to qualify them for admission into his Church.

9. That all that are enabled through grace to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as the precious saints of God, should love each other as brethren, children of the same family and Father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same Divine love, bought with the same price, and joint-heirs of the same inheritance. Whom God hath thus joined together no man should dare to put asunder.

10. That division among the Christians is a horrid evil, fraught with many evils. It is antichristian, as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and excommunicating a part of himself. It is antiscritptural, as being strictly prohibited by his sovereign authority; a direct violation of his express command. It is antinatural, as it excites Christians to contemn, to hate, and oppose

one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them. In a word, it is productive of confusion and of every evil work.

11. That (in some instances) a partial neglect of the expressly revealed will of God, and (in others) an assumed authority for making the approbation of human opinions and human inventions a term of communion, by introducing them into the constitution, faith, or worship of the Church, are, and have been, the immediate, obvious, and universally acknowledged causes, of all the corruptions and divisions that ever have taken place in the Church of God.

12. That all that is necessary to the highest state of perfection and purity of the Church upon earth is, first, that none be received as members but such as having that due measure of Scriptural self-knowledge described above, do profess their faith in Christ and obedience to him in all things according to the Scriptures; nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by their temper and conduct. Thirdly, that her ministers, duly and Scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed and enjoined in the word of God. Lastly, that in all their administrations they keep close by the observance of all Divine ordinances, after the example of the primitive Church, exhibited in the New Testament; without any additions whatsoever of human opinions or inventions of men.

13. Lastly. That if any circumstantials indispensably necessary to the observance of Divine ordinances be not found upon the page of express revelation, such, and such only, as are absolutely necessary for this purpose should be adopted under the title of human expedients, without any pretense to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce no contention nor division in the Church.<sup>6</sup>

Thomas Campbell's idealism, expressed in these propositions, was his response to the intolerance he saw in sectarian Protestantism on both sides of the Atlantic. Each of these propositions reflected his ministry in the Presbyterian Church. Campbell attempted to bring purity of doctrine and unity of the church into balance on the American frontier, which was in line with the optimism of this period of American history, when a new day in church unity seemed possible. Thomas Campbell's experiences, as a new immigrant minister who found himself rejected by his church presbytery, cast him into a new religious and social situation.

As Cook says:

As liminars—threshold people—cross the threshold, they temporarily exit from the status system and find themselves in immediate, nonhierarchical contact with their compadres. They

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<sup>6</sup> The source of this edition of Thomas Campbell's *Declaration and Address* is C. A. Young's *Historical Documents Advocating Christian Union* (Chicago: The Christian Century Co., 1904, pp. 71-209).

belong neither to the community from which they have come, nor yet to a new community, hence they are "betwixt and between." Liminality is represented in various ways, including lack of possessions, passiveness, or humility. [...] *Communitas* stands for a model of society or a modality of social relationship representing a rather unstructured and "undifferentiated community", or even communion of equal individuals who submit together to the general authority of the ritual elders. The liminal group is a community or comity and not a structure of hierarchically arrayed positions [...] This type of comradeship was a defining characteristic of the Christian Association of Washington and has been a central theme in the movement that emerged from it [...] Turner identifies several religious innovations as arising out of and extolling the comradeship and egalitarianism of the liminal phase, including the early Disciples of Christ.<sup>7</sup>

Alexander settled in Pittsburgh, while Thomas traveled into frontier areas in Ohio, Indiana, and Kentucky. In 1817, Thomas moved his family back to Washington County, near Alexander, where the Christian Association of Washington and the Brush Run church had been established.

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<sup>7</sup> Jim Cook, "The Declaration and Address: Betwixt and Between" in *The Quest for Christian Unity, Peace and Purity in Thomas Campbell's Declaration and Address: Text and Studies*. Thomas H. Ohlbricht and Hans Rollmann, editors. Lanham, Maryland: Scarecrow Press, 2000, 293-297.

Alexander Campbell's first journal, *The Christian Baptist*, was the outspoken and occasionally abrasive voice of the new movement from 1823-1830. A Baptist minister immersed the Campbells in 1812, after the outworking of their theology led them to renounce infant sprinkling, which had been their former practice. Adult baptism became a hallmark of the Disciples' teaching about conversion, through the preaching of evangelists such as Walter Scott, who popularized the more scholarly teaching of the Campbells for the less educated mind. Their initial alliances with various Baptist groups led to conflict when theological controversies arose, such as their view of the Old Testament, theology of baptism, and Alexander's denouncement of Calvinism.<sup>8</sup> Both the Campbells found that their quest to call Christians to a simple biblical Christianity was not always welcomed by the denominational churches on the frontier. Consequently, new local churches were established following their teachings. A formal break with the Baptist associations was complete by 1830.

A major religious revival began in 1801 at Cane Ridge, Kentucky. Barton W. Stone, another Presbyterian minister, served at the Cane Ridge

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<sup>8</sup> Henry E. Webb, *In Search of Christian Unity: A History of the Restoration Movement*. Cincinnati, Ohio: Standard Publishing, 1990, 109.

Church. When asked at his ordination if he accepted the Westminster Confession of Faith, he had replied, "I do, as far as I see it consistent with the Word of God." Stone's comparison of his denominational theology with biblical studies caused him to be dismissed from the Presbyterians. After his dismissal, he formed the Springfield Presbytery, a group of dissenting ministers and congregations who sought a biblical Christianity without creeds. More than 20,000 attended these emotional camp meetings, which were religious as well as social gatherings characteristic of frontier life. The enthusiasm generated at these events was antithetical to the more reasoned approach of the Campbells. Although Stone preached with emotional fervor at Cane Ridge, he recognized Alexander Campbell as a kindred spirit in pursuing Christian unity. His 15,000 followers joined forces with Campbell's churches from 1832 at Georgetown, Kentucky.

Alexander Campbell favored the name Disciples, while other leaders of the movement who had joined with them, such as Stone, favored Christian Churches. The name remained fluid for many years, being called variously the *Reformers*, *Disciples*, *Churches of Christ*, *Disciples of Christ*, but all names were derived from New Testament titles and referred to the same constituency. Stone was particularly keen to



emphasize the importance of being "Christians only." For decades, the three names, Reformers, Disciples, and Churches of Christ, were interchangeably used to identify the churches. Other denominations used the epithet *Campbellites*. After the Civil War, the stricter *a cappella* churches in the South became known as the Churches of Christ, with Disciples of Christ continuing with the remainder in the North.

As the pioneer population moved westward, they planted new churches, increasing the reformers' sphere of influence. Alexander Campbell published two journals: the *Christian Baptist* from 1823-1830, then the *Millennial Harbinger* from 1830-1866. Both journals promoted Disciples' doctrine, practice, and current affairs across the frontier. Campbell conducted public debates against an agnostic, a Roman Catholic, and a Calvinist. By publishing these proceedings, Campbell influenced many of his contemporaries. Campbell also launched Bethany College in West Virginia in 1840, as a training school for ministers. The College was co-educational long before co-education was the norm in American universities. Campbell was the architect of Disciples theology as well as the leading promotional writer for churches and individuals who followed his plea for unity based on biblical Christianity. However, the new growing churches needed additional ministers. Men trained at

Bethany College followed the frontier migrations as far west as Oregon, planting Disciples churches along the way. Churches following Campbell's appeal grew in Australia, New Zealand, and the United Kingdom. Campbell lectured throughout the United Kingdom during 1847-48, where he preached his message of reform, spending a few days in jail, arrested as a slave owner by the Glasgow Emancipation Society<sup>9</sup>.

Controversy grew among the ranks as the movement grappled with the outworking of one of its slogans, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." The first item of contention was over societies beyond the local church. In 1849, the churches created a cooperative society, the American Christian Missionary Society (ACMS), with Campbell as president. The first missionary sent by the churches was Dr. Barclay, who went to Jerusalem in that year. Some Christians criticized the ACMS as an innovation, moving the Disciples away from primitive Christianity. About the same time, the introduction of musical instruments in worship also became a matter for controversy as an innovation. The silences of the New Testament became a theological wedge driven among and dividing the

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<sup>9</sup> Newspaper clippings and original posters from this jail experience are still displayed on the walls of the Church of Christ, Hayfields, Kirkcaldy, Fife (April 2005).

churches. The question of interpreting these silences as prohibitive or permissive affected many practices within the churches, developing a legalism that hardened into a legacy for the future. The fracture line was roughly parallel with the divisions of northern and southern states for the Civil War. Northerners tended to be more organizationally progressive, while the southerners were conservative in pursuing the ancient paths of restoration, excluding many innovations that the northerners accepted.<sup>10</sup> The *American Christian Review*, edited by Benjamin Franklin,<sup>11</sup> and the *Gospel Advocate* were two popular brotherhood journals that defended this strict view of the silences of Scripture and thereby opposed the developing American Christian Missionary Society.

In 1866, several leaders gathered in the Philips home in Pennsylvania to launch the *Christian Standard*, a progressive journal to voice the pro-society viewpoint among the national churches.<sup>12</sup> Financial and corporate organization led to a paper that would advocate New Testament Christianity, plan for union based on that Christianity, and promote news and discussions. Isaac Errett was the first editor, and the paper began in

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<sup>10</sup> Webb, 204-6.

<sup>11</sup> Franklin was a namesake of the statesman of the Revolutionary Era.

<sup>12</sup> Philips was the founder of Standard Oil. Also present at this launching was future United States President James Garfield, a stalwart leader of the Churches of Christ.

Ohio. The state had 300 congregations with 18,000 members of the Disciples by 1852. Butler University, Hiram College, Transylvania College, and Eureka College were training ministers for the Disciples.

In 1874, several leading women formed the Christian Women's Board of Missions to give a new emphasis to missions. Its first field was Jamaica, reopening work that had languished under the ACMS. The formation of this board, supported by Isaac Errett's editorial in the *Christian Standard*, meant

The substitution of action for discussion, but by their very action, these women demonstrated a contempt for all of the discussion and arguments that others marshaled in behalf of inaction. It signified a determination by some to press forward even if that meant separation from those who chose to remain with the old ways. In this sense, it signified a preference for action and achievement over unity, and an abandonment of some of the brethren in behalf of the pursuit of new goals.<sup>13</sup>

Post Civil War expansion of the Disciples kept well ahead of other Protestant groups. In 1870, the churches reported 350,000 members; at the turn of the century, there were 1,120,000.<sup>14</sup> By the centennial convention in 1909, the Disciples of Christ had 12,00 churches, 7,000 ministers, and

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<sup>13</sup> Webb, 231.

thirty-three colleges.<sup>15</sup> The Foreign Christian Missionary Society was founded in 1875 to continue overseas mission work. What had begun as a movement for unity had spawned a federation of locally autonomous churches with a strong commitment to the principles of New Testament Christianity as a platform for unity, as taught by the Campbells and Barton Stone.

In 1906, after many decades of discussion and controversy, official division came into the Disciples churches, as the non-instrumental (*a capella*) Churches of Christ became a separate entity under the US Census Bureau. These churches, following a strict interpretation of New Testament Christianity, believed that the use of musical instruments in worship was not pleasing to God, and withdrew fellowship from the other Disciples of Christ and Christian Churches. This contrast between strict interpretation and loose interpretation of the Scriptures as part of the Churches of Christ hermeneutic became sharper, promoted through the journals such as *Banner of Truth* and *Gospel Advocate*. Against Thomas Campbell's desire for liberty in opinions, the non-instrumental Churches

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<sup>14</sup> Webb, 243.

<sup>15</sup> Disciples of Christ, *One Hundredth Anniversary Program of the International Centennial Celebration and Conventions of the Disciples of Christ (Christian Churches)*. (Pittsburgh, Pennsylvania, 1909), 14.

of Christ insisted that whatever Scripture did not specifically authorize was prohibited. This constrictive principle resulted in subsequent divisions within the *a capella* Churches of Christ over issues such as hymnbooks, communion cups, Sunday schools, and missions management. Typical of this line of argument against musical instruments, John Rowe wrote:

There is no warrant in the New Testament for their use. (a) There is no example of such by Peter, Paul, James, John, or the Master himself, nor by any others in the apostolic age [...] (b) We have no command either to make or to use them [...] (c) We find no directions, formal or incidental, for their use; while we have line upon line about singing—what to sing, when to sing, how to sing.<sup>16</sup>

Also typical of this conservatism:

A fearful responsibility rests upon those persons who have introduced the organ or other instruments into the spiritual worship of God. Some weak-minded people, vain and thoughtless, might be excused on the ground of ignorance; but what a terrible burden of responsibility must rest upon editors and pastors and preachers, who, knowing that the use of the organ and select choirs in the public worship is wholly unscriptural, and an invention borrowed from the carnal world, nevertheless encourage these

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<sup>16</sup> John F. Rowe, *A History of Reformatory Movements, resulting in a Restoration of the Apostolic Church to which is appended a History of the Nineteen General church Councils, also a History of all Innovations, from the Third Century Down*. (Cincinnati: F. L. Rowe, Publisher, 1913), 320-1.

innovations by their silent approbation, and never lift as much as the little finger of rebuke. Once we were a unit [the Disciples of Christ]; now we are divided; who is responsible—good men or bad men, God or the devil?<sup>17</sup>

Modernism in biblical studies influenced the Disciples as their academic leaders pursued advanced education, which brought continental and Ivy League theological ideas into the American colleges. By the close of the nineteenth century, young ministers training at eastern universities, particularly Yale, would gain an influence far beyond their numbers through the formation of the Disciples Divinity House near the University of Chicago. Continuing the tradition of Disciples theological journalism, the *Christian Century* magazine also promoted the new scholarship. J. W. McGarvey, of the College of the Bible in Lexington, wrote scathing reviews of the new movement in his columns in the *Christian Standard*. McGarvey ridiculed the academics such as Wellhausen, Driver, Harper, and Briggs, among others, who practiced the methodology of biblical criticism.<sup>18</sup>

The mission board issue, in tandem with theological liberalism, further divided the Disciples. Alexander Campbell had been pragmatic about

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<sup>17</sup> Rowe, 322.

societies and structures, considering them an expedient for accomplishing evangelistic and benevolent work. Leslie Wolfe's expulsion from the United Christian Missionary Society precipitated the launch of a new independent mission mindset.<sup>19</sup> Many other independent mission societies, colleges, and church agencies were begun within the more conservative wing of the Disciples. The conservative churches were called *independents* because they chose to support missionaries directly rather than use the mission board system. They remained outside the restructure process and became the Christian Churches and Churches of Christ.

The more theologically liberal Disciples, on the other hand, joined with the National Council of Churches and various international committees on Faith and Order. By 1968, battle lines were drawn as the Disciples denominational structure gathered church properties to take into the restructure process, hastening the formation of a full-blown denomination. Objecting to this move were a number of conservative independent leaders, such as James Deforest Murch. Murch presented his case for individual freedom, congregational freedom, freedom of association, and cooperation as opposed to the hierarchically structured

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<sup>19</sup> Webb, 251.



plan:

The pioneers of the Restoration Movement discovered by their study of the Holy Scriptures that a local church of Christ is a company of believers in Jesus Christ who have covenanted together to meet in a given place for public worship and to be governed in all things by the law of Christ. The rights and freedoms of this congregation are based on the rights and freedoms of the individual members of the Body of Christ who compose it. All are members on the same plane and enjoy a common fellowship. They are one in Christ.<sup>20</sup>

Murch reviewed the local congregations' rights to choose its own preachers, to send out missionaries and evangelists, and to choose messengers for special purposes. He then concludes that the restructure process which occurred among the Disciples of Christ was "external to the local churches and by its very nature seeks a species of extra-congregational control."<sup>21</sup>

In 1968, the Disciples of Christ completed a denominational hierarchy, in a process known as restructure, to enter the National Council of Churches and the World Council of Churches. The Disciples left behind a

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<sup>19</sup> For a more extended treatment of Wolfe's relationship with the United Christian Missionary Society, see the section later in this chapter on Filipino Churches of Christ history.

<sup>20</sup> James DeForest Murch, *The Free Church: A Treatise on Church Polity with Special Relevance to Doctrine and Practice in Christian Churches and Churches of Christ*. (N.p: Restoration Press, 1966), 20.

large group of churches committed to local autonomy, known as the independent Christian Churches/Churches of Christ. These churches did not agree with denominational or ecclesiastical organizations, but participated in limited voluntary cooperation through agencies and missions boards. The Disciples of Christ (Christian Church) began to participate in the National and World Council of Churches as a full denominational partner.

The independent Christian Churches/Churches of Christ support the missions work in Central Luzon with which this research is concerned. They have 1,200,000 members attending 5500 churches in the United States. Benevolent agencies which are supported by these churches include camps, day schools and preschools, orphanages and children's homes, home for the aged or handicapped, campus ministries at universities, military chaplaincy, hospital chaplaincy, prison ministries, counseling agencies, and publishing houses. Christian Churches/Churches of Christ directly underwrite the finances for more than 850 missionaries worldwide from the church's offerings. Two publishing houses, Standard Publishing (Cincinnati, Ohio) and College Press (Joplin, Missouri) produce literature and books for the use of

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<sup>21</sup> Murch, 71.

churches and colleges. Members participate in three major conventions, the North American Christian Convention, held annually during the summer; the National Missionary Convention held each year in autumn; and the World Convention of Churches of Christ, held every four years internationally.

The independent Christian Churches/Churches of Christ leadership share fellowship by attending the North American Christian Convention, which is host to about 10,000 to 50,000 attendees each year in a major United States city. Its three day program includes worship services, youth and children's events, concerts, and workshops, and other activities, but no hierarchical or legislative assembly. The various regional Bible colleges host events such as homecomings, concerts, and special seminars. Weekly magazines, *Christian Standard* and *The Lookout*, provide reading of theological articles and issues of current interest for lay persons and ministers. The National Missionary Convention meets each autumn in a major US city, hosting a dynamic youth program as well as missionary activities for the entire family of church members and missionaries who are home from their assignments. Its attendance exceeds five thousand registrants and young people. Again, no legislation or business is conducted, but worship services, seminars, and activities for all ages are

available. Most churches also send their young people to camps in various states where young people become acquainted with their peers from other churches. All this communication takes place through an informal network of friendships, college friends, fellow ministers, magazines, and web sites, without a denominational structure or dominant hierarchy.

Conservative Bible colleges supported by the independent Christian Churches/Churches of Christ have grown substantially in the United States in the past six decades. Thirty-nine undergraduate Bible colleges have 7313 students enrolled on campuses valued at \$183,000,000. One liberal arts college, Milligan College, has an enrollment of 843. Five graduate schools have a combined enrollment of 968. These institutions provide ministers, youth ministers, music ministers, Christian educators, counselors, and missionaries for the independent Christian Churches and their agencies. The *Directory of the Ministry* publishes annually church and membership statistics as a source book and reference for the Christian Churches/Churches of Christ.<sup>22</sup>

Within the past two decades the Restoration Forum has provided a

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<sup>22</sup> 2003 *Directory of the Ministry: A Yearbook of Christian Churches and Churches of Christ*. (Springfield, Illinois: Directory of the Ministry, 1525 Cherry Road). Statistics were taken from the

theological location in which leading academics from the Christian Churches/Churches of Christ and the *a capella* Churches of Christ have begun a dialogue. These leaders have opened the way for churches in both traditions to share worship, fellowship, and preaching opportunities.<sup>23</sup> During the 2002 Restoration Forum, more than 300 persons present signed a covenant that read:

As disciples of Jesus, we covenant together, by God's grace, To share our Lord's passion and urgency for unity among believers as demonstrated in the prayer before going to the cross (John 17:20-26); To recognize the importance of unity among ourselves, to be able to successfully communicate the gospel to the world (John 13:34-35); To acknowledge that while we may differ in our approach and understanding of what Christian unity requires, such differences should not prevent us from make every effort to do what leads to greater peace and understanding among us (Romans 14:19).

This dialogue between the *a capella* and independent churches has been a source of concern for some of the *a capella* church leaders who chose not to sign.

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2003 volume. Both the Disciples of Christ and the non-instrumental Churches of Christ have similar yearbooks to identify their constituents.

<sup>23</sup> Victor Knowles, founder. *Peace on Earth Ministries*.

<http://www.poeministries.org/Pages/RF.html>. Accessed May 4, 2005.

### Historical and Theological Roots in the Philippines

In 1898, the Americans began the colonial administration of the Philippines, having paid the Spanish \$20 million dollars for Cuba and the Philippines. Disciples of Christ chaplains came with the first wave of American troops. Chaplain William Hanna returned to the Philippines as a civilian in 1901, to minister to the American civilians working in government. Other Disciples of Christ missionaries followed, with Leslie and Carrie Wolfe arriving in 1907 under the auspices of the United Christian Missionary Society (UCMS), the missionary sending board sponsored by the Disciples of Christ.<sup>24</sup> The Wolfes, Hannas, Williams, and others worked effectively with Filipino converts who became colleagues in the ministry. Disagreements over comity, the partitioning of the island of Luzon into sections for different Protestant missionaries, clouded early Disciples history. The conflicts were primarily rooted in the approach the other Protestants took toward baptism. For the Disciples missionaries, baptism was the point at which the convert became a Christian, receiving forgiveness of sin and the gift of the Holy Spirit. Many Protestant missionaries took issue with this belief.

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<sup>24</sup> The UCMS was a combination of several missions organizations descended from the American Christian Missionary Society (see above).

Theological liberalism was a second cause of strife in the Disciples mission work. Historical-critical method and higher criticism had influenced the Disciples' ministerial training colleges in the United States, with strong opponents and proponents. The collision of conservative and liberal theologies was an underlying cause of friction between the missionaries in the Philippines.

Due to theological differences within the mission over baptism and open membership, the UCMS fired the Wolfes from their mission work in 1926. Wolfe, a strong supporter of church membership for immersed members only, and a theological conservative, was out of step with the Disciples hierarchy. The Filipino Christians, however, asked them repeatedly to stay on, even offering to pay their financial support out of their own pockets to keep them in the country. The Wolfes became missionaries with the Christian Restoration Association, a newly formed conservative American agency, and remained on the field independently of the UCMS. By 1928, the Disciples Board of Publication avoided all mention of the Wolfes and their work in its reports on the Philippines.<sup>25</sup>

In the United States, Leslie Wolfe became a figurehead leader for all

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<sup>25</sup> *Survey of Service: Organizations represented in International Convention of Disciples of Christ*. (St. Louis: Christian Board of Publication, 1928), 425-440.

that was conservative theologically and independent organizationally in the Disciples churches.

The perceived shortcoming [of the UCMS], of course, was the practice of open membership on the mission field. The restoration of the Biblical form and purpose of baptism was one of the salient features of the Disciples of Christ: immersion for the remission of sins therefore was not a negotiable item in proclaiming the reformation. Since the day of Walter Scott this view of baptism had been preached in the pulpit, proclaimed on the frontier, expounded in the journals, and argued in debates with the sects. Immersion for the forgiveness of sins was distinctively Christian Church and Church of Christ doctrine, for it set apart the Restoration Movement from both the Roman Catholics and the many Protestant bodies: from the Roman Catholics in that immersion and not also sprinkling or pouring was for the forgiveness of sin, and from Protestant bodies in that immersion was for the remission of sins and not a rite which one undergoes after sins are forgiven. From this perspective on baptism, the Restoration Movement, and more specifically the Disciples of Christ, had something to say to all concerned, whether Roman Catholic, Protestant or nonbeliever. To retreat from this emphasis on baptism via the practice of open membership—accepting the nonimmersed as full members of Christ's Church—was in effect to have nothing to say to the world or contribute to the understanding of God's Will. Small wonder then that when it was alleged that open membership was being practiced on the mission



field, emotions ran high in the brotherhood, for many Disciples saw in the practice the loss of all they had achieved in escaping from the encrustments of denominationalism.<sup>26</sup>

The Christian Churches/Churches of Christ in the United States are called *Independents* because of the break between Leslie Wolfe and the UCMS. Wolfe's work was the first of many subsequent independent missionary endeavors supported by direct financing rather than through a mission board. His independence was a focal point for the formation of the North American Christian Convention in 1926, a breakaway body from the Disciples annual General Convention.

Wolfe's independent mission work prospered in the Philippines. By World War II, there was a Bible institute, comprised of a high school and a college, hospitals, printing ministry, and several hundred local churches. He also was on the board for the first Tagalog translation of the Bible. He had a host of Filipino colleagues, such as Dr. Juan Baronia, Dr. Orlina, and many preachers whom he trained through the Bible institute.

During World War II, the Japanese interned Mr. and Mrs. Wolfe and several other missionary families for three years. Mr. Wolfe died three months after the liberation of the camps. Mrs. Wolfe remained in the

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<sup>26</sup> David Filbeck, *The First Fifty Years: A Brief History of the Direct-Support Missionary*

Philippines until 1963, continuing her work with the Hales and other missionaries who came during the postwar period.

J. Willis and Velma Hale came to the Philippines to work with the Wolfes in their seminary and church work just as the Japanese occupation began. After their release, the Hales remained in the Philippines until their deaths in the 1990s. Their main responsibility was with the seminary founded by Leslie Wolfe. Due to their training within the most conservative section of the Christian Churches/Churches of Christ in the United States, further theological conservatism became a hallmark of the Seminary and subsequently, the Central Luzon churches.

Thomas Campbell's plea for unity based on New Testament Christianity was never fully preached in the Philippines. Restoration of the ancient order of things has been the basis for doctrine amongst the Filipino Churches of Christ, with unity rarely mentioned except to enforce doctrinal conformity. The theology of the Churches of Christ under Mr. Hale settled into a suspicious sectarian outlook, with many of the members certain that they were the *only* Christians in the Philippines.

The Philippines achieved independence in 1946. Since then, expansion of Churches of Christ mission work has led to a total of 1200 local

Churches of Christ, concentrated on the larger islands of Mindanao and Luzon. Virtually every one of these churches has a Filipino minister, trained in a Bible College, or a local elder who leads the church and preaches the weekly sermons. Nine Bible Colleges, a hospital, and five orphanages serve Filipinos, financially supported through various independent Christian Church/Church of Christ mission agencies from the United States. Typically, one mission organization will support one family on the field or one project such as a college, church, or orphanage. Since 2000, 164 new local churches have been planted through the efforts of the Annual Convention of Churches of Christ, a body of Filipino church leaders.

The Filipino Churches of Christ hold parallel theology, practice, and education to the American Christian Churches/ Churches of Christ. Theologically, most leaders are biblically conservative, practicing a common sense, literal hermeneutic and practical application of the Bible's principles to daily life. Adult immersion at the time of conversion and weekly Lord's Supper are the two ordinances practiced in each local church. The local church's attitude to other Protestant groups is sectarian at times, particularly in the hinterlands of the provinces. Closer to Metro Manila, interdenominational cooperation, especially in regards to church

music, is more the norm. The communion table is generally open to all Christians, regardless of denominational alliance, but church membership is restricted to those who have been immersed into Christ as adults. This practice of immersed members only is directly traceable to the missionary work of Leslie Wolfe.

### **Theological Framework**

The Campbells constructed Disciples theology as an appeal to Christian unity based on New Testament Christianity. In reaction to sectarianism, the Campbells sought to unify Christians on a biblical basis in order that Jesus' prayer for unity in John 17 might be fulfilled. This dynamic tension between unity and doctrinal purity proved unsustainable throughout the first eight decades of the movement. Fragmentation came as some members pursued the restoration dimension over unity, often creating a sectarian attitude in the more conservative churches, or unity over restoration of New Testament Christianity such as the Disciples of Christ denomination. Acrimonious divisions followed the leaders of the separate camps. Forbearance was a major component in Thomas Campbell's idealistic theology, but faded as the tension between unity-minded leaders and restoration-minded leaders began to diverge from his original intentions. Thomas Campbell's view of forbearance

rested on the apostle Paul's attitude towards one's brother as taught in Romans 14, as well as the principle that "Christians are not responsible for judging others," plus the presumption of liberty of conscience.<sup>27</sup>

Here emerge two principles which Campbell designed should be cooperative and mutually corrective, the authority of primitive Christianity, and the obligation of Christian unity. The one was means, the other end, while both were equally binding. He did not anticipate that there would be conditions where the principles would be mutually exclusive, and that a difference of emphasis would make them mutually destructive. Here lie the seeds of disagreement and controversy within the movement itself.<sup>28</sup>

The Campbells were products of the times in which they lived, so many of the theological tenets were not unique in themselves. Their theological orthodoxy stemmed from their university study and the creeds in which they were trained. Locke, Glas, Sandeman, and Ewing provided many of the reforming ideals. What is unique is the balanced tension between the principles of restoration, unity, and forbearance in Thomas Campbell's original writings.

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<sup>27</sup> Lewis Leroy Snyder, "Forbearance as a Means of Achieving Unity in the *D & A*," *The Quest for Christian Unity, Peace and Purity in Thomas Campbell's Declaration and Address: Text & Studies*. Thomas H. Olbricht and Hans Rollmann, editors. (Lanham, Maryland: Scarecrow Press, 2000), 307.

<sup>28</sup> Gates, 59-60.

### **The Bible, Hermeneutics, and Reason**

Central to the theology of the Churches of Christ historically was a very high view of Scripture. The Campbells considered the New Testament as the infallible rule of faith and practice for the church and its members.

There is nothing new in his [Thomas Campbell's] appeal to the authority of Scripture, except the emphasis upon it and use made of it. Reforming spirits in all ages of the church have made their appeal back to Scripture, from Vigilantius and Jovinian in the early church through Arnold of Brescia, William of Occam, John Wiclif and John Huss, to Martin Luther and John Calvin in the modern church. The authority of primitive Christianity appeared in the church first as a principle of purity; Luther applied it as a principle of liberty, as well as purity; Campbell conceived of it as a principle of unity, as well as liberty and purity. He believed that a return to primitive Christianity would make a united, as well as a pure and a free church. The crying need of the Protestant church was unity; but the path to that unity lay through her deliverance from a new bondage into which she had fallen, a bondage to creeds and theological formularies of the faith as conditions of union and communion among Christians. Here appears for the first time in

the history of the church the annunciation of the authority of Scripture as a principle of Christian unity.<sup>29</sup>

Alexander preached his *Sermon on the Law* in 1816, setting forth distinctions between Old and New Testaments, which he called covenants, and designating eras in biblical history. He emphasized that the New Testament was the Scripture that Christians should follow, with the Old Testament as an important background, but not binding on Christians. Other frontier biblical scholars had used a level Bible approach to hermeneutics, in contrast to Campbell's careful examination of pre-Mosaic, Mosaic, and Christian eras, which caused great upset at the time of its exposition.

Campbell used his publishing of the magazines, theology, and debates to set forth his plan of interpretation, insisting that the Bible should be studied as any other book or literature. *The Living Oracles*, as Campbell would later call his personal translation of the New Testament, were to be read intelligently, using a hermeneutic method firmly rooted in Scottish common sense philosophy. Campbell gave seven general rules of interpretation:

1. Consider the historical circumstances of the book.

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<sup>29</sup> Gates, 40-41.

2. Observe who it is that speaks, and under which dispensation he operates.
3. Use the same laws of language as in interpreting any other book.
4. Common usage determines the meaning of the word in question.
5. Tropical language must follow nature and resemblance.
6. Ascertain the point of symbols, types, or allegories, and do not press beyond that point.
7. Those studying the oracles of God must come within the understanding distance.<sup>30</sup>

Campbell's hermeneutic was very much in line with the university theology in which he was trained, but challenged the frontier denominational preachers who often used the Bible as a divining device rather than an intelligible communication from God.

Both Campbells believed that unity on many biblical themes could be found if biblical terminology was used rather than speculative theological terms. They held that if Bible names were used for Bible things, that unity in use of language would provide the essentials of faith. Thomas Campbell in his early addresses, affirmed the slogan, "Where the



Scriptures speak, we speak; where the Scriptures are silent, we are silent" to promote unity on biblical language and foundations rather than speculative theology.

Thomas and Alexander Campbell believed that faith rests on eyewitness testimony, the Scriptural witness, as opposed to the experiential feelings common on the American frontier.

Evidence alone produces faith, or testimony is all that is necessary to faith. This is demonstrably evident in every case; and therefore the certainty felt is always proportioned to the character of the testimony produced. Faith is capable of being greatly increased in many instances; but only in one way, and that is, either by affording additional evidence, or by brightening the evidence already produced. —To exhort men to believe, or to try to scare them into faith by loud vociferations, or to cry them into faith by effusions of natural or mechanical tears, without submitting evidence, is as absurd as trying to build a house or plant a tree in a cloud.<sup>31</sup>

Campbell's reliance on Locke is particularly strong when his reliance on reason is studied.

The Reasonableness of Christianity, with its rejection of creeds, its affirmation of the sole and plenary authority of the Scriptures, its

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<sup>30</sup> Royal Humbert, *A Compend of Alexander Campbell's Theology, with commentary in the form of critical and historical footnotes*. (St. Louis, Missouri: The Bethany Press, 1961), 25.

careful distinction between the covenants, its exhaustive and even tedious juxtapositioning and comparison of related passages, and its insistence upon the rational approach to the Scripture, sets forth a theological view with an intrinsic exegetical method—call it Socinian, Lockean, or Campbellian. This method later gained wide acceptance in America with the rise of the Disciples of Christ, the Church of Christ, and other 'fundamentalist' groups, which are among the fastest growing bodies today.<sup>32</sup>

This common sense use of the evidence in Scripture to undergird faith is parallel to Locke's understanding of historical faith as saving faith.<sup>33</sup>

Balancing this reason-centered approach to faith was the more fervent teaching of Barton W. Stone. Stone preached in the emotional, often excessive environment of the Cane Ridge camp revival. When Campbell and Stone joined forces in 1832, Stone's more emotional nature complemented Campbell's theology.

### Orthodox Theology

Both Thomas and Alexander Campbell were educated at the University of Glasgow. Their studies were based on biblical and theological principles, rooted in the historic Protestant creeds of Scottish

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<sup>31</sup> Humbert, 26.

<sup>32</sup> John Locke, *The Reasonableness of Christianity*, George W. Ewing, Editor. (Washington, DC: Regnery Gateway, 1989), Introduction, xvi.

Presbyterian thought. As a result, the Campbells held orthodox views on the nature of God and the person and work of Christ as divine. Their argument with creeds was never the theology that they contained, but the use that was made of the creeds as tests of faith to divide brother from brother.

On the issue of predestination, Alexander's theology of individual freedom stood in direct opposition to the Calvinism that was held by Scottish Presbyterianism. Campbell openly broke with Calvinism.

I never have thought it expedient to speculate, write, or teach much on sectarian predestination or non-predestination. Still nothing is more evident than that the Bible teaches predestination. I do not say that it teaches Calvinian or Arminian predestination...God has predestinated us Christians to be conformed to the image of His Son....To say that God foreknows what will happen...may be just enough.<sup>34</sup>

When Sidney Rigdon passed temporarily through Campbell's camp, the Mormon leader found no stauncher defendant of theological orthodoxy than Alexander Campbell. The Mormon claim to special new revelation was unacceptable to Campbell and his Protestant counterparts.

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<sup>33</sup> Locke, 123.

<sup>34</sup> Humber, 83.

## Baptism

The Campbell family's divergence from infant sprinkling in Scottish Presbyterianism to believers' baptism followed from their obedience and imitation of New Testament practice. The change of mind took three years, from the publication of the *Declaration and Address* in 1809 until the entire family's immersion, including both Alexander and Thomas, in 1812. In 1852 Campbell wrote a monograph about baptism, setting forth his theology on the ordinance. First, by setting forth his understanding of Jewish and Christian covenants, Campbell undermined the parallels between circumcision and baptism, which were used by some to promote infant sprinkling.<sup>35</sup> Secondly, Campbell argued in great detail from the Greek that baptism should only mean full immersion. Thirdly, Campbell stated that the subject for baptism should be an adult capable of belief and repentance.

In baptism, we are in spirit, as well as in person, buried with the Lord 'wherein also we are raised with him.' Dead men neither bury themselves nor raise themselves to life again. In baptism, we are passive in everything but in giving our consent. We are buried

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<sup>35</sup> Alexander Campbell, *Christian Baptism*. (Bethany, Virginia: Published and Printed by Alexander Campbell, 1852), 89-102.

and another raises us. Hence, in no view of baptism can it be called a good work.<sup>36</sup>

[Baptism] is a sort of embodiment of the gospel; and a solemn expression of it all in a single act. [...] It is a monumental and commemorative institution, bodying forth to all ages the great facts of man's redemption as developed and consummated in the death, burial, and resurrection of the Lord Jesus Christ.<sup>37</sup>

Campbell identified the consequences of baptism as adoption, justification, and sanctification as the spiritual benefits following the baptism of the adult subject. The New Testament texts that Campbell used in support of his theology were Acts 2:38, Matthew 28:18-20, Romans 6:1-6, and I Peter 3:19-22. Though Campbell was the theologian, the populist preacher Walter Scott developed a lesson on how to become a Christian, which he used in many revivals on the frontier. Scott took Campbell's theology and simplified it to the fingers on one hand: hearing, faith, repentance, confession, and baptism.

Although Campbell worked with Baptist churches during his early career, the Baptists shared little theologically with him about baptism.

They [the Campbells and the Baptists] differed in their doctrine of baptism. Campbell taught that baptism was in some way

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<sup>36</sup> Campbell, 256.

<sup>37</sup> Campbell, 257.

connected with the remission of sins; and that as far as he could understand New Testament teaching and apostolic practice, baptism should precede entrance into the church or the fellowship of Christian people. He did not give baptism alone regenerating efficacy, but in connection with faith and repentance, it constituted the process of regeneration or conversion. To the Baptists this view made too much of baptism and constituted it a direct means of salvation. In practice both Baptists and Reformers insisted upon it, but in theory they held it differently.<sup>38</sup>

Campbell's theology of baptism has been carried forward throughout Disciples' history by the conservative, restoration-oriented groups in the *a capella* and independent Christian Churches. Its importance and theology has remained constant during that time. During the 1920s, however, division began to surface concerning permitting open membership.

[Open membership] is the discarding of believer's immersion as a requirement for admission into the church. Its advocates usually administer only immersion to new converts, but upon transfer of membership accept as adequate any form which the transferee has experienced if he is satisfied with it. There are no advocates of

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<sup>38</sup> Gates, 170-172.

open membership among the churches of Christ [a capella] or the Christian Churches [independent].<sup>39</sup>

Given the strong role of baptism in the theology of the churches, for the conservatives this was tantamount to allowing non-Christians into membership. The Disciples of Christ denomination, in joining with the National Council of Churches during restructure, accepted the principles of open membership and alternative methods of baptism. By doing so, they divorced themselves from the peculiarity of adult immersion, which has been a trademark of Campbell's spiritual descendants.

The body very early developed a consciousness of scriptural correctness and infallibility which placed them in the light of a very narrow and exclusive sect. There was an element among them that contracted the spirit of a sect, though all the time professing hatred of sectarianism. They reprobated the state of other Christians and declined to acknowledge the Christian status of those not in fellowship with them. This element was aroused by the admission of Alexander Campbell in an article in the *Millennial Harbinger* of 1837 [232] that there were Christians among all Protestant sects. He had always held that view, but had not so plainly expressed it as in reply to a letter asking his view of the matter. His definition of a Christian as 'one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents

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<sup>39</sup> Eugene Johnson, *The Christian Church Plea*. (Cincinnati: Standard Publishing, 1975), 50-51.

of his sins, and obeys him in all things according to his measure of knowledge of his will,' aroused the bitter criticism of many who held, that, since baptism is for the remission of sins, and only immersion is baptism, those who have not been immersed are still in their sins and unsaved. Campbell repudiated this view with indignation.<sup>40</sup>

In current promotional materials for the churches, baptism is treated with the same theology as that of the Campbells. The Lifespring Christian Church in Cincinnati, Ohio has recently published a leaflet about baptism that describes the beauty of baptism.

In addition to its symbolism in identifying a person with Christ and picturing cleansing from sin and the burial of the old life, baptism is beautiful because it's free. The poorest person in the world can be baptized into Christ. All that's needed is enough water for a person to be immersed.

Baptism unites believers. The apostle Paul writes that there is [...] one Lord, one faith, one baptism." Through the centuries, paupers and kings alike have experienced the same initiation into the new life.

Baptism is also a humbling experience. We don't look our best when we're soaking wet. But since coming to the Lord requires humbling oneself before Him, it is no surprise that each of us

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<sup>40</sup> Gates, 231-232.



would enter that new relationship with Him through a humbling act.<sup>41</sup>

### Lord's Supper

Both baptism and the Lord's Supper are identified as ordinances, rather than sacraments, in the churches. The divisions between the Seceder Communion tables appalled Alexander and Thomas, who rebelled against restricting the table based on sectarian allegiances. By promoting an open communion table the Campbells were well in advance of other unity movements by almost a century. Campbell wrote in the *Christian Baptist*:

The intelligent Christian views it [the Lord's supper] . . . as sacred and solemn as prayer to God, and as joyful as the hope of immortality and eternal life. His hope before God, springing from the death of his Son, is gratefully exhibited and expressed by him in the observance of this institution. While he participates of the symbolic loaf, he shews his faith in, and his life upon, the Bread of life. While he tastes the emblematic cup, he remembers the new covenant confirmed by the blood of the Lord. With sacred joy and blissful hope he hears the Saviour say, "This is my body broken--this my blood shed for you." When he reaches forth those lively emblems of his Saviour's love to his Christian brethren, the

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<sup>41</sup> [Dick Alexander, Minister] Clovernook Christian Church, *Baptism*. No date. Clovernook has recently changed its name to Lifespring Christian Church in 2004.

philanthropy of God fills his heart, and excites correspondent feelings to those sharing with him the salvation of the Lord.

Of great interest was the frequency of celebration. In conformity to the practice of the primitive church, the Disciples practiced the breaking of bread each Sunday, basing this practice on Acts 20:7. Other Protestant groups normally celebrated communion only monthly, quarterly, or annually.<sup>42</sup> It was the elevation of the Lord's Supper to a weekly place of prominence in Christian worship that placed Campbell's theology in opposition to the majority of Protestant teaching.

According to the Restoration view, the table of the Lord is for His disciples. No Scriptural authority exists for building fences around it to debar some of the members of His family. No restriction is placed upon it save that imposed by the conscience of the individual worshipper. It ceases to be the Lord's Supper when, because of other restrictions, any of His spiritual children may not partake of it. It was given in order that they all might remember Him and hold helpful communion with Him.<sup>43</sup>

By stressing the importance of the Lord's Supper, the Disciples followed the practice of the Glasites in the eighteenth century. They

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<sup>42</sup> Alexander Campbell, "On the Breaking of Bread 2", *The Christian Baptist*, September 5, 1825, Volume III: August 1825 to July 1826, 180-82. Accessed October 3, 2003. <http://www.mun.ca/rels/restmov/texts/acampbell/tcb/TCB302.HTM#Essay2Number 2>.

renounced the over-emphasis on preaching which Presbyterianism had witnessed. They redressed the balance by restoring the Lord's Supper, with its quiet reverence, its accompaniments of prayer, praise, and reading the Sacred Word, to its primitive position as the centre of the Church's corporate worship.<sup>44</sup>

*Christian Standard*, the national weekly magazine for the independent Christian Churches /Churches of Christ, devotes its entire October 5, 2003, issue to the Lord's Supper and its centrality in worship. Three feature articles trace the history of open communion (the practice of allowing non-immersed believers to partake), and stress the importance of retaining the Lord's Supper at the center of worship instead of pushing it to a peripheral role in favor of contemporary music.<sup>45</sup>

### Church Organization and Structure

The Disciples were identified by their lack of hierarchical organization from the earliest time. The practice of local congregational autonomy gave

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<sup>43</sup> W.N. Briney, "What the Restoration Movement Stands For", *The Watchword of the Restoration Vindicated: Five Masterly Arguments*. (Cincinnati: The Standard Publishing Company, 1919), 35.

<sup>44</sup> Robinson, William. *What Churches of Christ Stand For: The origin, growth, and message of a nineteenth century religious movement*. (Birmingham: Churches of Christ Publishing Company, 1926), 83.

<sup>45</sup> Knofel Staton, "The Lord's Supper is Essential, not just Important and Nice"; Gary E. Weedman, "The Lord's Supper: Past, Present, and Future"; Byron Lambert, "Open Communion: How we Got Here, Why We Stay". *Christian Standard*, October 5, 2003. Volume CXXXVIII, Number 40.

each local church elders and deacons as their biblical leadership, based on the Pastoral Epistles of I Timothy and Titus. After observing that the New Testament refers to these local elders always in the plural, Campbell taught that the churches should have more than one elder. Campbell equated elders, bishops, and presbyters, arguing from the Greek usage in Acts 20:28, expecting the elders to teach and shepherd the local flock of believers. Deacons were to attend to the temporal affairs of the local congregation. Locally recognized leaders from within the membership filled both offices. Evangelists were to travel from place to place, establishing churches, and appointing elders in the new congregations, and as such were considered officers of the church universal.<sup>46</sup>

The Campbells attacked Protestant ministers as the source of continuing divisions and sectarianism. Alexander even referred to them scathingly as *hireling priests*. Later, Bethany College offered training of full time evangelists and ministers and worked to establish a more professional Christian leadership. The churches continued to have an anti-clergy bent, so many ministers would work part time at other occupations to support their families but continue to serve as evangelists.

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<sup>46</sup> Robinson, 78.

The true Christian church or house of God, is composed of all those in every place that do publicly acknowledge Jesus of Nazareth as the true Messiah, and the only Saviour of men; and, building themselves upon the foundation of the Apostles and Prophets, associate under the constitution which he himself has granted and authorized in the New Testament, and are walking in his ordinances and commandments—and of none else.<sup>47</sup>

Campbell's broadest understanding of the church allowed for no disunity, since all true churches are built on the New Testament. Campbell preferred the name Disciples of Christ, as the name *Christian* was at the time utilized by a Unitarian group.<sup>48</sup> Even though Campbell believed in local autonomy, he also urged cooperation between churches for certain tasks. Cooperation was certainly approved.

Whatever, then, secures the independence and individual responsibility of every particular Christian community, and at the same time leaves open to covenant agreement all matters of cooperation in promoting the common cause of Christianity in the world, fully satisfies my mind as to duty and obligation. Hence the congregational form of uniting has always been more, acceptable to my views than any other form of cooperation in Christendom.<sup>49</sup>

Sectarian attitudes were inevitably present as party spirit arose

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<sup>47</sup> Alexander Campbell, *The Christian System* (1839) 77-78, quoted in Humbert, 158.

<sup>48</sup> Humbert, 162.

between the Disciples and the other churches in their respective communities.

This discussion developed the presence among the Disciples of two divergent parties, a narrow, literal party, and a broad, spiritual party. The former party went on to identify the true church of Christ by certain external marks--its creed, worship, organization, and discipline--and identified the true Christian as one in fellowship with this order of things. They practically went so far as to affirm that no one could be saved outside of a church of the Disciples, or a church organized according to the primitive model in its external features. Campbell and other leaders never gave this conception any sympathy, and arrayed themselves on the side of a broader, more spiritual conception.

In Britain, W. T. Moore writes of the distinctive practices of the British Churches:

(1) elimination of any clerical function so all members could lead in the service; (2) only local church members could participate in the offerings of the church; (3), strict communion, even to the policing of the participants.<sup>50</sup>

Moore sums up the British situation: "the movement [in Britain] has at

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<sup>49</sup> Alexander Campbell, *Millennial Harbinger* (1849) 270-271, quoted in Humbert, 161.

<sup>50</sup> W.T. Moore, "The Churches of Christ in England." *Churches of Christ: A Historical, Biographical, and Pictorial History of Churches of Christ in the United States, Australasia, England, and Canada*. John T. Brown, editor. (Louisville: John P. Morton and Company, 1904), 132-133.

last degenerated into what is little short of a narrow sectarianism, which is made all the more repulsive because it claims to represent exactly the New Testament church."<sup>51</sup>

### **Worship Practice within Churches of Christ**

The Disciples' worship differed from many Protestant groups because of the centrality of the Lord's Supper in each weekly observance. Following the outline of Acts 2:42, the Disciples would have the apostles' doctrine (the preaching of the Word); fellowship (singing and sharing of the offering); breaking of bread (commonly understood as the Lord's Supper); and prayers of the church.

Corporate worship was conducted in decency and order, as directed in I Corinthians, in contrast to the emotional services offered by pioneer church leaders. Campbell records a model visit to a church service.

The following extract from my Memorandum Book furnishes the highest approach to the model which we have in our eye, of good order and Christian decency in celebrating this institution. Indeed, the whole order of that congregation was comely: --

The church in ----- consisted of about fifty members. Not having any persons whom they regarded as filling Paul's outlines of a Bishop, they had appointed two senior members, of a very grave

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<sup>51</sup> Moore, 135.

deportment, to preside in their meetings. These persons were not competent to labor in the word and teaching; but they were qualified to rule well, and to preside with Christian dignity. One of them presided at each meeting. After they had assembled in the morning, which was at eleven o'clock, (for they had agreed to meet at eleven and to adjourn at two o'clock during the Winter season,) and after they had saluted one another in a very familiar and cordial manner, as brethren are wont to do who meet for social purposes; the president for the day arose and said: Brethren, being assembled in the name and by the authority of our Lord and Saviour Jesus Christ, on this day of his resurrection, let us unite in celebrating his praise. He then repeated the following stanza:--

Christ the Lord is risen to-day!  
 Sons of men and angels say;  
 Raise your joys and triumphs high,  
 Sing, O heavens! and earth reply!

"The congregation arose and sang this psalm in animating strains. He then called upon a brother, who was a very distinct and emphatic reader, to read a section of the evangelical history. He arose and read, in a very audible voice, the history of the crucifixion of the Messiah. After a pause of a few moments, the president called upon a brother to pray in the name of the congregation. His prayer abounded with thanksgivings to the Father of Mercies, and with supplications for such blessings on themselves and for all men as were promised to those who ask, or for which rein were commanded to pray. The language was



appropriate; no unmeaning repetitions, no labor of word's, no effort to say any thing and every thing that came into his mind; but to express slowly, distinctly, and emphatically, the desires of the heart. The prayer was comparatively short; and the whole congregation, brethren and sisters, pronounced aloud the final Amen.

"After prayer a passage in one of the Epistles was read by the president himself, and a song was called for. A brother arose, and after naming the page, repeated--

'Twas on that night when doomed to know  
The eager rage of every foe;  
That night in which he was betray'd  
The Saviour of the world took bread.'

"He then sat down, and the congregation sang with much feeling.

"I observed that the table was furnished before the disciples met in the morning, and that the disciples occupied a few benches on each side of it, while the strangers sat off on seats more remote. The president arose and said that our Lord had a table for his friends, and that he invited his disciples to sup with him. 'In memory of his death, this monumental table,' said he, 'was instituted; and as the Lord ever lives in heaven, so he ever lives in the hearts of his people. As the first disciples, taught by the Apostles in person, came together into one place to eat the Lord's supper, and as they selected the first day of the week in honor of his resurrection for this purpose; so we, having the same Lord, the

same faith, the same hope with them, have vowed to do as they did. We owe as much to the Lord as they; and ought to, love, honor and obey him as much as they.' Thus having spoken, he took a small loaf from the table, and in one or two periods gave thanks for it. After thanksgiving, he raised it in his hand, and significantly broke it, and handed it to the disciples on each side of him, who passed the broken loaf from one to another, until they all partook of it. There was no stiffness, no formality, no pageantry; all was easy, familiar, solemn, cheerful. He then took the cup in a similar manner, and returned thanks for it, handed it to the disciple sitting next to him, who passed it round; each one waiting upon his brother, until all were served. The thanksgiving before the breaking of the loaf, and the distributing of the cup, were as brief and as pertinent to the occasion as the thanks usually presented at a common table for the ordinary blessings of God's bounty. They then arose, and with one consent, sang--

To him that lov'd the sons of men,  
 And wash'd us in his blood;  
 To royal honors rais'd our heads,  
 And made us priests in God.'

"The president of the meeting called upon a brother to remember the poor and those ignorant of the way of life, before the Lord. He kneeled down and the brethren all united with him in supplicating the Father of Mercies in behalf of all the sons and daughters of affection, the poor and the destitute, and in behalf of the conversion of the world. After this prayer the fellowship, or

contribution, was attended to; and the whole church proved the sincerity of their desires by the cheerfulness and liberality which they seemed to evince in putting into the treasury as the Lord had prospered them.

"A general invitation was tendered to all the brotherhood if they had any thing to propose or inquire, tending to the edification of the body. Several brethren arose in succession, and read several passages in the Old and New Testaments relative to some matters which had been subjects of former investigation and inquiry. Sundry remarks were made; and after singing several spiritual songs selected by the brethren, the president, on motion of a brother who signified that the hour of adjournment had arrived, concluded the meeting by pronouncing the apostolic benediction.

"I understood that all these items were attended to in all their meetings; yet the order of attendance was not invariably the same. On all the occasions on which I was present with them, no person arose to speak without invitation, or without asking permission of the president, and no person finally left the meeting before the hour of adjournment, without special leave. Nothing appeared to be done in a formal or ceremonious manner. Every thing exhibited the power of godliness as well as the form; and no person could attend to all that passed without being edified and convinced that the Spirit of God was there. The joy, the affection, and the

## Chapter Three

### Features of Filipino Social Life

This chapter will examine the importance of family relationships as well as principles of social behaviors. Social influences in government, education, and migration of labor will be discussed. The importance of religion links these behaviors with the social lives of the Filipino Churches of Christ.

### Family

Even amongst the poorest communities, the Filipino child is born into a family where he is treasured. His sense of identity is embedded in the extended family in which he finds his food, his bed, and his playmates. The family group is traditionally inclusive of parents, grandparents, parents' siblings, cousins, and others who belong by blood ties. This sense of family predates the Spanish period.<sup>1</sup>

The family home for rural farmers is the traditional *nipa* hut, called *bahay kubo* (cube house). This is simply constructed as an all-purpose room raised off the ground on bamboo stilts. Bamboo and coconut lumber are used for the frame and *nipa* palm is the thatch on the roof. Woven

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<sup>1</sup> W. Cameron Forbes, *The Philippine Islands*. (Cambridge Massachusetts: Harvard University Press, 1945).

matting, called *sawali*, may be used for the walls. Seven or more persons usually live in this house: mother, father, children, and one or two aged or dependent relatives.<sup>2</sup> There is a high birthrate for at least three reasons. One, Filipinos view large families as a mark of happiness and blessing. Second, the Roman Catholic Church officially disapproves of birth control and most political and health workers are Catholic. Third, public health has increased the survival rate of the one-to-five year olds from 5% at the turn of the century to approximately 90%.

Children are highly valued by both parents, because they complete the family. The eldest boy and the eldest girl (*kuya* and *ate* in Tagalog) are given special responsibilities. The parents expect each of the children to become an additional responsible figure in the family. The eldest boy will assist in farming, homemaking, or paying the way of younger siblings when they need school fees. He is to be respected at all times by the younger children. The *ate* serves as an assistant to the mother. She cares for younger children, cooks, cleans, and does many other domestic duties as soon as she is old enough to carry an infant herself. It is not unusual to see a five-year-old girl with two smaller siblings in tow, walking to a shop

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<sup>2</sup> Delia and Ferdinand Kuhn, *The Philippines: Yesterday and Today* (New York: Holt, Rinehart, and Winston, Inc., 1966), 40.

to buy family supplies, carrying the baby and leading the toddler.

Older daughters (aged 13-17) spend a significant amount of time in child care and other work, averaging more than twice the average total work hours of boys aged 13-17. The fact that older girls spend more time than boys in total work activities is important from a policy perspective because increased work hours may take the place of time in school.<sup>3</sup>

The parents will sacrifice to educate their children to the highest possible and affordable standard, hoping for a better life for their children in suitable professions. As the younger children come along, respect is given and love returned as younger siblings learn to respect the older ones. Western ideals of independence and individuality are not strongly stressed. Cooperation within the family is a more common model. When conflict arises, the siblings are expected to defer to *kuya* or *ate* to settle the matter.

Within this family, both the maternal and paternal lines are included as family (bilateral kinship). When children are born, those who are not blood relatives may be invited to become sponsors, or godparents.<sup>4</sup> Once a group of unrelated adults have sponsored a child or newly married

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<sup>3</sup> Jill Tiefenthaler, "Fertility and Family Time Allocation in the Philippines." *Population and Development Review*, Vol. 23 Issue 2 (June 1997), 394.

<sup>4</sup> Sponsors are called *ninong*, masculine, and *ninang*, feminine, in Tagalog.

couple,<sup>5</sup> they become *kumpare* (masculine) and *kumare* (feminine) within the group of sponsors, as well as in their relationship to the sponsored child or married couple. In this way, the family kinship groups are ritually expanded, and friends become family.<sup>6</sup>

Included in the idea of sponsorship is the principle of *utang na loob*. When one accepts the role of sponsor to a child or to a married couple, there is a place of honor at the ceremony, and an expectation of continuing gifts and privileges given by the sponsor. The sponsored children or married couple stands in a close relationship of loyalty and respect to the sponsor designed to last for their lifetimes. The relationship of *kumpare* and *kumare* also link together in a family way the sponsors, forming new relationships of loyalty and reciprocity within that peer group.

It is an honor for any non-Filipino who is invited to be a wedding sponsor to be called *Ninong* or *Ninang*, the titles given to the sponsor, i.e., *Ninang Cheryl*, because it is an acknowledgment of inclusion in the family and a mark of status or respect. When the child or the married couple meet the sponsor after the ceremony, they are expected to make *mano*, or

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<sup>5</sup> *inaanak* in Tagalog.

<sup>6</sup> Kuhn and Kuhn, 174.

"bless": that is, to take the right hand of the adult, bend over it, and touch it to the forehead as a sign of respect. This custom is rooted to traditional Filipino values where the same ritual also shows respect to parents and grandparents in the home. Filipino values include these links of family, interdependency, sponsorship, and loyalty.

When early settlers migrated from other parts of Southeast Asia, they came by *barangay* (an outrigger boat) and settled in kinship groups. Throughout Filipino history, family ties have been strong threads that wove together the fabric of life. Citizenship seems at times to be at odds with these smaller kinship groups. A Filipino is more likely to protect the group property of the family, whether land or house or dignity.

The Filipino is no stranger to group loyalty, but his is a loyalty to the small kinship group. Within the group his code of personal honor is of the highest, but on behalf of the group he will rob the public treasury with full assurance that this is expected of him in the natural course of action. Members of other similar groups do the same. Private virtues, however, are public vices. The formula has not yet been found that will allow the Filipinos to keep the warmth and charm of personal relationships within the kinship



group while consolidating a larger community for economic and political purposes.<sup>7</sup>

One of the reasons for Protestant successes in the Philippines has been the creation of Christian communities that function like extended families.<sup>8</sup> While the Catholic Church promotes extended family as an ideal, the smaller Protestant groups have become kinship-sized families of believers, especially with a strong emphasis on the church as the family of God. This family theology has meshed well with the Filipino family ideals. Many Protestant groups, including the Churches of Christ, commonly refer to members as *kapatid* (brother or sister). This is the same word for siblings. The community of fellow believers is the *kapatiran*.<sup>9</sup>

### Reciprocity or Obligation

*Utang na loob* (obligation) has its roots in relationships such as sponsorship or tenancy. When the landlord provides rice seedlings for his tenant farmers, there is *utang* in the relationship. The tenant is entitled to certain privileges, loans, friendly acts or gifts that maintain the

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<sup>7</sup> George E. Taylor, *The Philippines and the United States: Problems of Partnership*. (New York: Frederick A. Praeger, Publisher, 1964), 155-56.

<sup>8</sup> Not only Protestant missionaries, but even when President McKinley called the Filipinos "little brown brothers" at the beginning of American rule, it could actually have been perceived as a positive statement. To welcome Filipinos into the family was an inclusive statement. Seen from the beginning of the twenty-first century, it is most definitely a racial slur, but to go into familial language was an appropriate, if accidental, way to Filipino hearts.

<sup>9</sup> A collective or group plural of *kapatid*, brethren.

relationship of tenant to landlord. In return for the gifts and loans, the tenant is expected to provide loyalty. This behavior helps to explain corruption and vote buying in the Philippines. Relationships, which will manage political behavior through *utang*, are ongoing, not just at election times. The obligation of those relationships is ongoing as well, so that the purchased vote has influence with the politician who attains office.<sup>10</sup>

*Utang* exists in the urban context with employee-employer relationships, borrowing heavily from the agrarian model. Once the salary is consistently paid, the employee has *utang* to the employer. It is not unusual for employees to work for months, particularly in the domestic helper role, without receiving a salary, if the employer goes through financial difficulties, because of the obligation. By the same principle of *utang*, the employer is expected to provide a thirteenth month salary at Christmas, help with medical needs of the employee's family, and to never embarrass or shame the employee by word or deed, particularly in raising the voice or physically striking them. Because of *utang*, sponsors will help their *inaanak* (the child or married couple whom they have sponsored) to get jobs or promotions. This web of family

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<sup>10</sup> Thomas Gibson, *Sacrifice and Sharing in the Philippine Highlands: Religion and Society among the Buid of Mindoro*. (London: The Athlone Press, 1986), 45.

relationships links Filipinos together in the poorest and the most elite of communities.

### *Amor Propio*

The Filipino sense of propriety is the basis of many Filipino public behaviors. To avoid losing face, the politician or leader of a group will stay in a winless situation rather than surrender. If a person follows this sense, he will not lose face, but be able to be content, even if he loses in a political or personal contest. This is a cause of apparent individualism in the Philippines, which reflects principled conduct.

*Good manners, right conduct* (GMRC) is the modern informal shorthand used in schools to teach proper behavior. Included in GMRC is respect for teachers or others in authority, and not shaming either oneself or one's kinship group by improper behavior.

To publicly lose one's temper or raise one's voice is a violation of these understandings. Any facial expression besides the smiling one is inappropriate. Anger, disappointment, or jealousy may well be hidden behind the smile. Correct use of the eyebrows can communicate as well as words, especially in greeting or agreeing with a speaker in a dialogue. *Pakikisama*, the surface level greetings which are routine in social situations, are expected even between bitter enemies within the same

social group such as politicians or office mates. If one is unable to greet their enemy publicly, they are shamed by their lack of emotional control.

### Shame or Losing Face

*Hiya*, or shame, overlaps with *utang* and *amor propio*. One loses face or is shamed when one is insulted publicly. It is also shameful not to show proper respect for superiors, older family members, persons in authority in education or the workplace, or one's equals or even one's subordinates. It is almost unforgivable for an employer to shame an employee in front of the employee's peers. This can lead to many forms of retaliation after the event, even to murder. Filipino law has criminalized this shaming as public insult, and it can be used as part of the defense in a trial. Shame can be justification for many destructive behaviors. One can be shamed as an individual, or a family or a group can be shamed. *Hiya* is a form of self-esteem, which can be damaged by the actions of others. It is

the uncomfortable feeling that accompanies awareness of being in a socially unacceptable position, or performing a socially unacceptable action. *Hiya* is shame, but the feeling is aroused in various ways.<sup>11</sup>

Office mates, because of the working kinship-style group that functions

in the workplace may not blow the whistle on corruption, or unsafe or improper practices. Criticism may not be given to an incompetent colleague so that the incompetent colleague does not lose face. A Filipino cannot lose face unless his failing is known. "I am ashamed," means "my wrongdoing has been discovered and therefore I am ashamed." Shame must not be confused with a sense of either guilt or sinfulness.

*Delicadeza*, a related sense of public manners, is supposed to dictate many proper behaviors. For example, it was assumed that President Estrada would resign when his plundering activities were made public, out of this sense of *delicadeza*. *Amor propio*, *hiya*, and *delicadeza* are all strong motivators for anyone in public life or society in the Philippines. If *delicadeza* is ignored, shame or losing face is the consequence.

A *barkada* is a group of friends. This larger group of same-aged friends will function as a unit bound together by common interests, religion, school, or other ties. There is a loyalty in the *barkada*, but the family loyalty would automatically be expected to take precedence over it in any conflict between the two.

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<sup>11</sup> Aram A. Yengoyan and Perla Q. Makil, editors. *Philippine Society and the Individual: Selected Essays of Frank Lynch, 1949-1976*. (University of Michigan: Center for South and Southeast Asian Studies, 1984), 36.

### **Smooth Interpersonal Relationships (SIR)**

Filipinos place great value on smooth interpersonal relationships. One of the greatest social offenses is to cause a confrontation, raise one's voice, or to lose one's temper at another person, particularly in public. The smooth interpersonal relationship is considered the mark of a mature, well-balanced personality, who knows how to pass through life without ruffling the feathers of anyone else. SIR (a term used in schools and related to GMRC) will often override principles of ethics to keep things smooth in the workplace or family. SIR is taught in the social context of the family, and is a reflection on the parents and children alike in its success or failure in the wider culture. SIR may lead to behavior that defers to another, or manipulates that other person through the use of gifts and obligations.<sup>12</sup> Sadly, these values remain ideals, not reality, for most Filipinos. Disagreements, anger, conflict, and the usual pains of human existence and broken relationships harbor just below the surface of each family and kinship group.

### ***Bahala Na* (What will be, will be)**

In common with many non-western cultures, a type of fatalism exists

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<sup>12</sup> Yengoyan and Makil, 69-79.

in the Philippines. When one loses something, even a house, a job, or a child, the stoic attitude is reflected in the common saying, "*Bahala na.*" This attitude reflects both resignation and despair.

Maintaining public facilities is one area that shows this attitude clearly. When a well became a major source of dysentery in 1926, both the local officials and the local government member took an apathetic view towards restoring a pump, which had been sent in for repairs several months before the epidemic. Their typical attitude was that "the epidemic didn't amount to much. During the rainy season twice as many residents of Agutaya would have the dysentery!"<sup>13</sup> *Bahala na* (roughly, "what will happen, will happen). These attitudes of fatalism cause a trap for the Filipino poor.

The people of the Philippines are caught in a vicious circle. It begins with a low standard of living and proceeds through widespread disease, physical lassitude, and fatalistic resignation, all of which make it difficult to break the circle by substantially raising the standard of living among the masses. The cycle must be broken if the Filipinos are to be endowed with the physical health

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<sup>13</sup> Joseph Ralston Hayden, *The Philippines: A study in national development*. (New York: The MacMillan Company, 1942), 637.

and energy upon which alone can be based a national development comparable with that of Western states or Japan.<sup>14</sup>

*Bahala na* and its related fatalism enlarge the suffering and death in tragedies such as the Payatas dump tragedy, Mount Pinatubo eruptions of 1991, the Baguio earthquake of 1990, and the mud slides caused by illegal logging in late 2004.<sup>15</sup> Whether or not a public official or business can claim responsibility, *bahala na* keeps initiative and creativity at bay, making little differentiation between disasters caused by a failed public trust or those caused by natural disaster.

### Landlessness and Subsistence Farming

The sad plight of landless peasants goes on. In Spanish times, certain local rulers and elite families, Roman Catholic religious orders, and loyal colonial Spaniards received large grants of land. This land ownership meant that freeholders were driven off their lands and became tenant

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<sup>14</sup> Hayden, 638.

<sup>15</sup> These mudslides are widely attributed to illegal logging. To obtain a permit for legal logging seems rather straightforward, when one realizes that logging is an extremely lucrative business in the Philippines, both for hardwoods and for plywood. It is commonly understood that the NPA (National Peoples' Army, the military branch of the Communist Party of the Philippines) also has financial interest in the management of the forests of the Sierra Madre and other mountain ranges which are their traditional strongholds. It would seem that big business may be paying the NPA for the privilege of harvesting, even though politically they are at opposite ends of the spectrum. During early 2005, I was involved in food and crop relief for typhoon victims in the illegal logging and mudslide region. I was the first outsider to visit one of the villages on the western coast of the Sierra Madre, and was warned against further travel as "interested persons" had noted my vehicle and its description during the first trip.



farmers.<sup>16</sup>

The basic fact about subsistence is the total lack of surplus. From the sum of the farmer's labor nothing is left over. He cannot save to meet ordinary problems such as illness and inability to work; expenses of family weddings and funerals; disasters such as droughts, pests, and crop failures. Moreover, he cannot amass a bit of capital to replace a worn-out harrow or a dead water buffalo. To meet these familiar needs of rural people the world over, the subsistence farm family must go into debt to a landlord or moneylender. Interest on the debt alone would be likely to absorb any surplus the farmer might earn in a good crop year. Debt is an unrelenting burden, which wipes out the chance to get ahead, or to move from one's home. It thus imposes a kind of servitude, or at least a static life without freedom of choice.<sup>17</sup>

During American rule, the tenant farmers made up approximately eighty percent of the population. Of that percentage, slightly less than half owned neither their house nor their land. The remaining group owned a house that sat on rented land. In Negros Occidental, where the ownership question rested on the possession of cane fields, ten percent of the population owned the land. A third of the population had neither house nor land, and the remaining sixty per cent of the population owned

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<sup>16</sup> Kuhn and Kuhn, 159.

<sup>17</sup> Kuhn and Kuhn, 18-19.

a house resting on rented land.<sup>18</sup>

The *Hukbahalap* revolution, which began at the end of World War II and continued throughout the 1950s, began as a guerrilla anti-Japanese movement, then became a Central Luzon peasants' revolt against agricultural changes with communist convictions at its core. After generations of traditional reciprocity and loyalty, the landowners began to change the nature of their relationship with the peasants towards an agricultural business model, which in return undermined the loyalty of their peasants. Traditionally, landowners had provided supplemental rice for their peasants' families when the rice from the peasants' harvest was consumed. When this custom was discontinued, it triggered the peasants' unwillingness to work in the traditional pattern. Landlords became moneylenders for crop seedlings and fertilizer, so the cycle of debt was unending.<sup>19</sup>

Land reform, while supposedly attempted by each successive governmental administration, still leaves most Filipinos desperately poor and landless. The farmers remain financially dependent on their landlords, because land, which was owned by the peasant, was usually

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<sup>18</sup> Hayden, 25.

given in lieu of debt repayment, creating a cycle of dependence and money lending.

The elite Filipinos are usually *mestizos*, that is, Malay (native Filipino) blended with Chinese and Spanish. From these elite families come most of the educated persons who enter the government and make decisions concerning land reform. Interest in the plight of the landless peasant can hardly be expected from legislators who come mainly from land-holding families.

The common *tao* (peasant) is usually Malay only. He remains a rural farmer who can afford to take no chances to improve his lot in life, because of the indebtedness he has to the landowner, and his own personal lack of capital, energy, or initiative. The *tao* is often compared to the *carabao* (water buffalo), patient, uncomplaining, hardworking, and unable to be transformed into something else.<sup>20</sup>

He is bounded on all sides by relationship, poverty, debt, the landlord, and his own attitude of *bahala na*.

### Local Government

The smallest level of local government, the *barangay*, is the least

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<sup>19</sup> Benedict J. Kerkvliet, *The Huk Rebellion: A Study of Peasant Revolt in the Philippines*. (Berkeley: University of California Press, 1977), 5-9.

<sup>20</sup> Taylor, 25-26.

changed from all the waves of colonialism through the Philippines' history. Made up of several barrios, groups of houses with landowners as the landlords, the barrios are grouped together to form the *barangay*. Each *barangay* has a captain and a committee of elected members, the *kagawad*, who make decisions for the residents.

It is still possible to discern the outlines of the old social structure, which the Spaniards found and preserved. A hereditary chieftain, or datu, presided over the village, or *barangay*. His subjects were divided into three classes: the freeborn, who tilled a piece of the communally-owned land and kept their crops, but contributed feudal-type services to the ruling family; the serfs, who forfeited half their crops to the chieftain; and the 'slaves,' or indentured laborers, who lived on his estate and were his property. The traditional chieftain corresponds in very general terms to the modern cacique, who is a large landowner or political boss wielding great local power. The freeborn might be compared with modern farm owners, the serfs with modern sharecroppers, the "slaves" with landless laborers of today.<sup>21</sup>

### **National Government**

The ideals of western style democracy blend with traditional methods of cacique rule in the Philippines. When the Americans began to democratize the Philippines, only about three per cent of the population

were entitled to vote due to the high qualifications.<sup>22</sup> This kept the oligarchy in control of voting and in service as elected officials. A large percentage of the members of the Senate and House of Representatives are from the extended *mestizo* families who have ruled as landowners for centuries, bridging the Spanish and American colonial rules, and now continuing in the present. These wealthy families, who can operate systems of reciprocity for vote buying and the political machinery required to keep those votes in place, operate in a long-established system of cacique democracy. "The overriding problem of Philippine democracy is the tension between the democratic political institutions and the traditional value system."<sup>23</sup>

Corruption comes in politics as the boss system of reciprocity takes over the democratic process.

[...] The politician builds up a following by giving jobs, money, or other gifts to individuals or public works to a constituency. What more natural than to repay gifts with votes? Filipino politics has been compared to a huge Tammany-Hall type of operation. There

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<sup>21</sup> Kuhn and Kuhn, 44.

<sup>22</sup> Salamanca, 185.

<sup>23</sup> Taylor, 154.

are those who feel that up to one-fifth of the votes in an ordinary election are bought with hard cash.<sup>24</sup>

Former Governor-General Henry Stimson was against independence from the US on these very grounds that

[...] political independence would destroy self-government and either anarchy or oligarchy would follow, in which a comparatively small class of Filipinos would exercise arbitrary power over the ordinary rights of the individuals. This small group would be the moneylenders and the local politicians. One of the greatest efforts of the American government for the past thirty years had been 'to protect the small Filipino against financial tyranny from the one class and political tyranny from the other.'

Stimson feared that Philippine self-government would be unable to prevent the Filipinos from being overrun by the Chinese.<sup>25</sup>

As Stimson predicted, the government is very much ruled by the elite families, even today. The political parties, containing the elite members of society, are also run as though they are extended families with a nuclear family at the core. Political life uses go-betweens as negotiators and the

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<sup>24</sup> Taylor, 157. This can be borne out by personal experience. Our family house helper has told us that during local and national elections, sample ballots, with the required names marked, are circulated in her area of the metropolis with 100 peso notes tucked inside.

<sup>25</sup> Garel A. Grunder and William E. Livezey. *The Philippines and the United States*. (Norman: University of Oklahoma Press, 1951), 191.

elaborate system of politeness to build and strengthen alliances.<sup>26</sup> The Filipino government is still considered

soft; that is, it is liable to corruption and frequently has difficulty implementing policies on the local level. Even martial law did not correct this state of affairs. Kinship ties beyond the nuclear family continue to outweigh other social relations and heavily influence political allegiances and economic commitments.<sup>27</sup>

The problem of national identity remains an ongoing concern. Debates about national identity and Filipino society include such issues as values, language and direction, as well as aims for development and use of resources.<sup>28</sup>

### Education

General public education was legislated into existence by the Spaniards in 1863. Vocational education had been launched earlier, in 1820, with a nautical college to train seamen.<sup>29</sup> From this background, the Americans launched wider general education in the early colonial period, with soldiers and imported American teachers. This new initiative made

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<sup>26</sup> Theodore Friend, *Between Two Empires: The Ordeal of the Philippines 1929-1946*. (New Haven, Connecticut: Yale University Press, 1965), 27.

<sup>27</sup> Norbert Dannhaeuser, *Contemporary Trade Strategies in the Philippines: A Study in Marketing Anthropology*. (New Brunswick, NJ: Rutgers University Press), 1983, 228.

<sup>28</sup> Taylor, 15.

<sup>29</sup> Kuhn and Kuhn, 75.

English the language of instruction.

Prior to American rule, leading thinkers such as Rizal and Mabini had been educated abroad, receiving Enlightenment ideals that would determine the direction of an independent Philippines. The Malolos Constitution contained a declaration of free mass public education.<sup>30</sup> Filipino teachers were trained to replace the Americans. The University of the Philippines, practicing the separation of church and state, was set up in 1908.

Problems for education have included the explosive birth rate, making it hard to keep up with the population of school age children; building and teacher salary costs; corrupt textbook publishers; and the multiple languages issue. Tagalog and Cebuano are the predominant languages, but Pilipino (a modified Tagalog) is the language designated as a national language alongside English.<sup>31</sup> Many children, who grew up within a non-Tagalog family, must learn Pilipino and English within the first 3 years of school. This certainly creates multi-lingual children, but produces weaknesses in English. Very few native English speakers are teaching the language, so a new subgroup of the English language, Filipino English is

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<sup>30</sup> Kuhn and Kuhn, 176.



taught in the elementary schools. Taglish, a hybrid English mixed with Tagalog, is widely used in broadcasting and journalism, splicing English vocabulary with Tagalog grammatical constructions.<sup>32</sup>

Rote learning and memory work dominate Filipino classrooms. It is typical for children to begin their school day at 6 am, finishing before lunch, because the schools are so crowded that two or even three shifts must be taught in a day. Many elementary teachers have a class of sixty children twice a day. Some time is dedicated each day to the cleaning of school grounds, sweeping, gardening, and watering plants. Subjects taught include mathematics, English, Pilipino, music, science, and some informational technology. History and science are not thoroughly taught, nor are skills in problem solving and lateral thinking. Some schools, well endowed from pork-barrel government funds, have computer laboratories, while others lack even desks, chairs, and chalkboards. Modern methods are attempted, but any expensive modern equipment is not usually available.

Textbooks have been a source of scandal as contracts with the government have been sources of wealth for the contractor without

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<sup>31</sup> Filipino is a noun for a man from the Philippines or an adjective for things Filipino, Pilipino is the national language that Filipinos speak, enshrined in law alongside English.

providing sufficient textbooks. In an effort to gain marketable skills, there has been a heavy stress on computer colleges and electronics. Many computer colleges for technical training have sprung up around the country, creating an entire generation of young Filipinos who have bypassed the industrial revolution. They pass into the electronics age, direct from nipa hut and agriculture to computers and cell phones in one four-year leap.

Tertiary education is available to those with the means to pay. Universities such as Far East University, the University of the Philippines, Philippine Normal University, Philippine Christian University, and others provide education for large numbers of Manila-based students in virtually every discipline. Frank Lynch idealizes the goal of modern education:

To be an intellectual in the Philippines demands all the inner quality required of intellectuals in any nation that is educationally advanced. What many of the new states of the post-war era are going through, as portrayed by Shils and others, the Philippines went through long ago, in the latter half of the 19<sup>th</sup> century. The challenge presented to educators today is to encourage the growth of genuine intellectuals in the most rigorous sense of the term.

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<sup>32</sup> i.e., *mag-practice ang pyano kayo*. "Practice your piano."

Nothing short of this kind of person—reasonable, truth-hungry, open to new ideas and capable of integrating them with the old, concerned about the things that will always matter to man, including the right use of power and wealth but not his own amassing of them—can be called a true intellectual. Who gives a college education to this kind of person gives the Philippines an intellectual elite of which it will be proud.<sup>33</sup>

Education remains one bright spot of hope in the Philippines. As young Filipinos scrimp to fund a college degree, they begin the journey out of poverty. As the older siblings graduate, the next ones in the family are expected to have their turn from the higher earnings of older brothers and sisters. In this way, some large families, with ten or more children, can achieve a foothold out of poverty. This education opens a path to work overseas at higher salaries than are available in the Philippines. The stark choice becomes the separation of the family and financial gain, or the poverty of family togetherness if all remain in the Philippines. Filipinos have chosen to work overseas to gain higher salaries commensurate with their education. International mobility adds language and customs from Singapore, Saudi Arabia, Japan, Korea, Ireland, the United Kingdom, and Israel into an already eclectic mix.

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<sup>33</sup> Yengoyan and Makil, 104.

### Overseas workers

Because well-paid jobs are not always available for the number of licentiates in various disciplines, many professionals end up overseas. Qualified college-trained teachers often take contract work in Hong Kong, Malaysia, Singapore, and Taiwan, working as maids. Men, contracted as mechanics or drivers, will spend five or more years in Saudi Arabia and other Gulf States to earn a good salary to send home to their families. Most ships have merchant seamen from the Philippines or ships' stewards serving on cruise liners. Educated Filipinas will take work in Israel, Italy or France to work as maids or caretakers. There are two million Filipinos in the US, 500,000 of them in California, holding permanent status in professions such as medicine or education, at one end of the scale, or taking low-paid domestic jobs at the other. Filipinos who immigrated to the West Coast during the depression found some hostility as they were perceived to be taking jobs from American workers.<sup>34</sup> Problems with reciprocal immigration agreements continued when Americans were permitted to develop businesses in the Philippines, but Filipinos were not permitted free access to the US.<sup>35</sup> Animosity over

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<sup>34</sup> Grunder and Livesey, 218.

<sup>35</sup> Grunder and Livesey, 264.

immigration policy continues today, when the Bureau of Immigration and Deportation tries to set rigid standards for Westerners entering the Philippines for work purposes. Filipinos tend to immigrate to nations where they have families. Filipino communities around the world center on Filipino food, culture, and language within their extended family or friendship networks.

The flow of foreign capital back into the Philippines to support families, students, aged parents, children and families is a major boost to the economy. The economic benefit is colored by second-wife syndrome in the country where the Filipino man or woman is working. The majority of families who have a parent who works overseas worker suffer emotional reactions to the absence of the father or mother, even if the children recognize the financial reasons for the absence.

Initial user-paid costs for an overseas contract are very high. To contract for a higher-paying overseas position as a maid, a Filipina must gather at least 25,000 pesos<sup>36</sup> (five or six months' salary for an average maid in Manila). She must also fund her airfare and accept a binding contract for two years or more. Very often problems are discovered when the pay is delayed or not paid, or unexpected fees are withdrawn from

the pay packet. Sometimes the integrity of the recruiting agency comes under scrutiny when promised family visits are not allowed. There is very little recourse for this form of indentured employment overseas except to forfeit the money and return home, with the loss of all the original economic outlay.

These overseas workers are hailed as heroes of the Philippine economy for bringing much needed foreign currency into the country. The money circulates as goods are bought for the family or educational fees are paid. It is estimated that ten million Filipinos are overseas workers, with the Philippine Overseas Employment Agency documenting 8,500,000 in 2004.<sup>37</sup> In addition to money, the overseas Filipinos carry their overseas societies back into the Malay-Spanish-Chinese-American mix that is already there. The most adopted culture remains the American, with its overlay of Hollywood glitz and military bureaucracy and language. There is an undercurrent of diffidence towards the Americans, but most white Westerners feel that they are treated especially well in the Philippines.

### Religion

Religion is central to Filipino life. Three hundred years of Spanish rule,

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<sup>36</sup> At the time of this writing, 55 pesos equal 1 US dollar.

<sup>37</sup> <http://www.bsgov.ph/statistics/spci/tab11.htm>. Accessed April 6, 2005.

and the accompanying conversion to Roman Catholicism, has provided a strong religious rhythm to life. Weekly mass is attended by approximately 10% of the population. Many people, especially older women, attend Mass daily. Major religious festivals, such as Christmas, Three Kings, Lent, Palm Sunday, Passion Week, Easter, All Saints' Day, and patronal celebrations, establish an annual routine that brings cohesiveness into extended family and community life.

Each festival has its particular traditions. The annual town or *barrio* fiestas are linked to the patron saint's feast day, which is usually reflected in the name of the town or *barrio*. The fiesta will include *novenas* or masses, balls or discos, feasting from house to house, and a general air of communality linked to the parish church. Extended family will visit their kinsmen's homes. Food will be on offer at most homes throughout the fiesta. New clothing and renewing of homes and roads are also part of the general decorative atmosphere as the community recommit itself to the saint. On the day of the procession, an image of the saint is paraded throughout the community, with a large following of the faithful, en route to the parish church.

Other non-religious activities that are held around fiesta time include gambling, cockfighting, beauty pageants, games, dramas, and some

fundraising activities, such as a commission on the gambling, that will go into the municipal coffers.

The day prior to the feast day will often contain *bisperas* (vespers), followed by the last *novena*. Church bells may be rung and fireworks launched to celebrate baptisms or the mass. A parade of the beauty contestants or a civic parade may also take place.

On the morning of the feast day a special mass, with guest priests, is held with a very large number of communicants. In some remote parishes, this may be the only time a mass is said. The religious procession of the saint's image follows the mass. A cross will be carried at the head of the procession, followed by candles, singers, or civic groups such as the Scouts or other clubs within the parish. Sometimes the procession is a fluvial procession, taking place on a river. The procession will return to the church for a benediction. With the finish of the fiesta, the town is renewed in faith and appearance, family ties strengthened, and the community regenerated under its patron saint.<sup>38</sup>

Christmas season is another important community and family celebration. The two weeks prior to December 24 are celebrated with *Simbang Gabi* (*misa de gallo*), a 4 AM daily mass. A special Midnight mass



(*Misa de aguinaldo*) is held Christmas Eve. This is followed by the *Buena Noche* (good evening), a large family meal of traditional delicacies. The extended family celebrates together. Mixed with western traditions of Christmas presents and Santa Claus, the Filipinos consider any month ending with "ber" as an appropriate time to start Christmas, to celebrate with decorating and Christmas music in preparation for the holiday season.<sup>39</sup>

Ash Wednesday, six weeks before Easter Sunday, is the official start of Lent. Filipinos take Lent seriously, fasting from meat or sweets, or taking other vows of penance. Throughout the season, even fast-food restaurants cater for the Lenten season, offering fish sandwiches. Holy Week is filled with a series of events and special masses. In the province of Pampanga, imitative crucifixions often follow the stations of the cross rituals. Sometimes devotees are truly bound or nailed to the crosses for several hours as a form of penance. Flagellants can also be seen in this area of Central Luzon throughout the Holy Week. Recitation of the passion narrative occurs on Good Friday. No commercial establishments are open Good Friday or Easter Sunday. Young boys aged eight up to

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<sup>38</sup> Yengoyan and Makil, 209-223.

<sup>39</sup> Yengoyan and Makil, 201.

twelve years old are often circumcised during Lent or Holy Week. Easter Sunday brings another family feast and kinship affirmation. After the mass, families gather for meals and visits.

Around these three events, the fiesta, Christmas, and Easter, are centered the religious, social, and familial life of most Filipinos.

Dislike of the Spanish friars was a major factor in the independence movement at the end of Spanish rule. The Filipinos wanted their own priests in their parishes, but the Spanish would not relinquish the places quickly enough. In the 1890s the Aglipayan, or Philippine Independent Church, was formed.

A nationalist and populist reaction to Roman Catholicism, precipitated by the abuses of an exploitative friarocracy, emerged even before the Propaganda Movement and the Revolution of 1896. This rejection of the friarocracy, intensified by masonic influences and the church's image as an institution furthering colonial interests, led to the founding of the Philippine Independent Church (PIC) and other sects that sought autonomy from Rome. This can be construed as the radical extension of the move for secularization and Filipinization of the clergy. The nationalist character of the PIC and other sects is revealed in their intent to venerate Philippine heroes as saints and to choose their own bishops who could work for the interests of the Filipino people. The populist character is seen in the PIC's and the sects'

espousal of the interests of the masses as against those of the dominant classes.

The religiosity of the PIC, particularly in its early stage, was a nationalist reaction not only against the Roman Church but also against American colonization. This can be gleaned from the early liturgical life of the PIC in the realm of religious statues, vestments, hymns, and prayers.<sup>40</sup>

Another prominent indigenous group, the *Iglesia ni Kristo*, was formed in 1914. A charismatic leader, Felix Manalo, came from a Catholic family, but was impressed by a debate between a Protestant missionary and a Catholic priest. He visited various religious groups over the next few years, then developed his own nationalist group, the *Iglesia ni Kristo*, when he declared himself a prophet. This group now claims about three million adherents, mainly in the Philippines, but some are also in the United States and other overseas locations. The INK is a powerful political voice, and is courted as a major block vote in elections. The members are required to tithe a tenth of their gross income and marry within the church. Welfare-type housing and jobs arrangements are commonly furnished to poor converts. The beautiful church buildings designed by special INK architects are built for eternity, since the INK

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<sup>40</sup> *Currents in Philippine Theology*, (Quezon City: Institute of Religion and Culture, no date).

teaches that these buildings will be literally transported during the end times.

Protestant missionaries built on this same desire for independence from Roman Catholic rule, by introducing their groups, most of which had either American leadership or bishops, but were soon training national ministers for their churches. "From the outset, the Protestants took Philippine national feeling into consideration, training a Filipino clergy to work with their own people."<sup>41</sup> The Protestant missionaries, perhaps unwittingly, fueled the desires for national independence, and provided an alternative outlet for that independence by offering religious groups with local Filipino leadership. Early missionaries worked alongside native leaders translating Bible and hymns into Tagalog. Episcopal, Methodist, Presbyterian, Congregational, Church of Christ, Christian Church (Disciples of Christ), Baptist, Brethren, and scores of other Protestant groups and sub-groups are well represented in this early period.

Christian liberal arts education is available in various institutions. The larger traditional Roman Catholic schools, such as the University of Santo Tomas, De La Salle University, Miriam College, and Ateneo de Manila

flourish and maintain their traditional high places. Protestant institutions include the Asia Theological Seminary, Alliance Biblical Seminary, International School of Theology, Union Theological Seminary, and a host of undergraduate Christian colleges for ministry training.

Other Western imported groups have a strong following in the Philippines. The Church of Jesus Christ of Latter-Day Saints (Mormons) has a temple in Manila. Its pro-family stance is well appreciated by its Filipino adherents. The Jehovah's Witnesses also have a number of Kingdom Halls throughout the country.

### Marriage<sup>42</sup>

Young people usually want a large wedding, including all the kinship groups, to begin their lives together. Within their financial means, they will save for the finest celebration they can afford. In the city, the nuptial may be held in a church, followed by a dinner reception, or the entire ceremony may take place in a restaurant setting inside a hotel. Churches are usually the venue for very high society weddings and also for the poor families in the province.

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<sup>41</sup> Kuhn and Kuhn, 185.

<sup>42</sup> Personal observation and interviews of Omnes (May 2001), Ariezano (December 1998), Ayuno (October 1997), Invencion (April 1998), Tenizo (April 1998), and Santiago (January 2002) nuptials, at which the Wissmanns were either sponsors or honored guests.

Courtship usually lasts several years. Arranged marriages are not so common now, but parental approval is certainly sought by the courting couple, as well as approval from significant older members of the friendship or church group.<sup>43</sup> Earlier, in rural cultures, reticence on the part of the bride, and a form of negotiation between the two families was typical.<sup>44</sup> Urban young couples marry with their parents' permission, but without negotiations about bride wealth or other customs now considered old-fashioned. The couple will usually have a number of pairs of sponsors, who become an extended part of their parent-group. These sponsors (Titled *Ninong* for a man and *Ninang* for a woman) will include teachers, ministers, missionaries, the town mayor, or other local dignitaries, and be approximately the age of the couple's parents. By including the dignitaries, the family increases its local importance. Some couples will have as many as twelve pairs of sponsors.

In addition to the sponsors, there are secondary sponsors. These sponsors are younger friends, usually not yet married but in the same age group as the bride and groom. These secondary sponsors are responsible for special symbols used in the wedding ceremony. One pair serves as the

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<sup>43</sup> There are arranged marriages described in the general population aged 40 and up.

veil sponsors, who must pin the veil around the groom's shoulders and over the bride's head. Another pair presents the Bible as the foundation for the marriage, another a silken cord to represent the permanent tying together of the couple, and a small collection of coins in a ceremonial wire box, representing their joint treasure as the couple unites their worldly goods. Candle sponsors may also be used for the unity candle. Often many little children are in the wedding party, to carry the Bible, the rings, the flower baskets, or other ceremonial tasks.

The ceremony will normally include the traditional vows and a sermon or charge to the bridal pair. Friends of the bride and groom may sing special numbers with an accompaniment tape while the principal sponsors sign the marriage license. After extensive picture taking, a fiesta type meal is served. The top table of the bride and groom, their parents, and the principal sponsors is served first, then the remaining guests.

Most young couples will reside with the family for the first few years. Many marriages are performed predicated on a pregnancy. The marriage prior to the birth reduces the shame falling on the bride or the family. The pregnancy gives the young groom a status as a proved man even

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<sup>44</sup> Fenella Cannell, *Power and Intimacy in the Christian Philippines*. (Cambridge: Cambridge University Press, 1999), 46-47.

though the nominally ideal behavior would be sexual continence until marriage.

In spite of the strong cultural emphasis on solid, lifetime marriage, under the idealistic surface is a web of broken relationships and mistresses (euphemistically called second wives) who head single-parent families. It is not unusual for a man to have one wife in his provincial home and a second family in Manila.<sup>45</sup> The man is expected to support both the legal and extra-legal relationship financially.

Some women have accommodated themselves to this less-than-ideal situation by simply insisting that their husband not embarrass them publicly by a display of the mistresses. One of the great problems of President Estrada was his flaunting of the ten mistresses and their children in the public eye while shaming his wife, a trained psychiatrist. Public sympathy was so strong with Dra. Estrada that she was elected to the Senate in her own right in May 2001.

In addition to the claims of plundering the Philippine economy, the outlandish public behavior of the movie-star-turned-President has embarrassed Filipinos, who have tried to stand firm for Filipino values such as family commitment and strong respect for elders and statesmen.



As in most countries, the ideal of sexual purity and fidelity within marriage is a public ideal, not a private virtue, for most figures in public life.

### Funerals<sup>46</sup>

The death of a family member brings more than just emotional hardship. Virtually always the expenses of the funeral, following medical expenses for the deceased, is a catastrophe. The family, in order not to be ashamed must have the best casket and display for the family member. An elaborate week of evening services, a constant round the clock vigil at the casket-side, and unending hospitality, are the responsibility of the grieving family. In the provinces, the family members are traditionally not to wash or bathe until after the funeral, nor may they sweep the house. Other friends take care of such tasks. In a back area, there will be men drinking and playing cards. The grieving widow sleeps only occasionally during the week.

Throughout the wake, the family will remain stoic, even jovial, for their guests. At the close of the funeral and in the procession to the burial site,

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<sup>45</sup> Personal interview, Jo-an Arana, June 2001.

<sup>46</sup> The researcher personally attended the funeral of Bro. Pedro Alfante, December, 2000, in Calapan, Oriental Mindoro, among others, in the course of pastoral duties, as well as many other wakes in the Metro Manila area.

the grief display will begin. The greatest emotional display is reserved for the time when the casket is sealed in its burial chamber.

### Supernatural world

For many Filipinos the supernatural is close by. Western understandings or disbelief in the spirit world or spiritual matters have not made a serious impact on most Filipinos. Modern medicine and education walk side by side with beliefs in supernatural creatures. Even though urban Filipinos might laugh at the *aswang* or *duende*, the concept of these spirits have a strong hold on the popular imagination. Even in a recent television commercial, an *aswang* (a witch with a long proboscis for sucking bodily fluids and viscera) is perched on the house roof, which is subsequently protected by the paint being advertised. Comic in intent, it still shows the depth of belief in supernatural creatures.

Superstitions are also strong in the country. From simple things that women must not iron on the same day that they wash clothes by hand, to more complex rules about numbers or Chinese-influenced *feng shui* about building angles and spiritual health, all of life in the Philippines reflects some belief in the world outside the five senses.

A strong sense of the supernatural is combined with superstitions that predate the Spanish era. Many accounts of witches, faith healers, spells,

fortune-telling using the entrails of chickens, and other related practices, are common coin among rural Filipinos. Sometimes these traditions are mixed with Roman Catholic teaching or predate it as an animist or fetishist practice. President Estrada was famous for fearing the number thirteen.

Filipinos, especially the urban poor or rural peasants, will attend faith healers when they cannot afford or do not have access to doctors. The faith healers may have a spirit medium who helps them to diagnose and prescribe rituals for healing. Many of the healings are because humans have insulted or encroached on the *people we cannot see*, the spiritual world nearby, and illness has resulted. The medium can act as a go-between for the humans to satisfy the offended spirit and restore health.<sup>47</sup>

### **Importance of Public Presentation and Performance**

Imitation is the core of style and beauty in the Philippines. Traditional Spanish dress has been transformed with beautiful laces and designs into a uniquely Filipino style of formal wear. Glamorous Hollywood look-alikes adorn television programs. Newscasters copy the stage sets and manner of American news presenters. Even the cross-dressing travestites

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<sup>47</sup> Cannell, 83-87.

create a style of beauty in the gay beauty pageant movement. Beauty is big business. Women who have very little disposable income will find 30-40 pesos (60-80 US cents) for a weekly pedicure.

Videoke and karaoke are common forms of entertainment. In most shopping malls there is a videoke with songs from Frank Sinatra, or the 1970s, or Tagalog love songs. Even small *carinderias* (roadside cafés) will have a videoke playing at all hours of the day and night.

### **Churches of Christ within this society**

From the earliest days, the Churches of Christ had a strong Filipino influence due to early leaders such as Dr. Baronia and Dr. Orlina, who were partners with Mr. Wolfe and the other missionaries, not simply subordinates.

Churches of Christ support Filipino values such as marriage and family as part of their Biblical ethic. Respect for elder people and church leaders is a hallmark of the churches, parallel to the way Filipinos are expected to treat each other. Because the missionaries historically have worked in small groups of not more than one or two families, the ratio of Filipino Christians to missionaries was always large. That has become particularly true again in the last ten years as more Filipinos take leadership as middle-class educated members of urban society. The

typical Church of Christ lay leader in the church will be an educator, a civil servant, a small businessman, or a professional such as a doctor or dentist. They have also always strongly taught against gambling, alcohol, smoking, and womanizing. Churches of Christ have taken the Filipino values like many Protestant groups, back to Biblical principles, and insisted on them as part of Christian integrity. These remain visible ideals, even when they are imperfectly practiced at times among the church members.

Filipino Churches of Christ, like their counterparts around the world, have looked to the Bible as the only rule of faith and practice. This has meant a high emphasis on education, biblical literacy, and translation. Mr. Wolfe served on the translation committee for the original literary Tagalog Bible in the early twentieth century. In the Tagalog hymns and the Bible translation, the Filipino Christians have had their identity as a movement for one hundred years. As a biblical movement, the churches have been non-liturgical, following a pattern of the American churches in worship practice. The Churches of Christ emphasize education of ministers and education within the church to help all members understand the Bible and the teaching of the Churches of Christ. Education is therefore highly valued by the church members.

Filipino principles such as *delicadeza* or *utang* can affect Christian ethics positively or negatively. For example, an office worker can choose to decline when offered a bribe, because of his or her Christian principles, or accept, according to the office atmosphere and its pressures. If the bribe is accepted, the Christian witness is perceived as compromised by the other Churches of Christ members.

When *utang* creates a sense of obligation to the employer or to other employees at the office, the resulting loyalty may allow the Christian employee to stand against other employees who are taking advantage of the employer as a whistle-blower. Alternatively, it may mean that the employee must cover for the delinquent colleague. The behavior expected by *utang* can work either way, depending on the principles of the persons involved.

One of the most interesting counter-cultural incidents occurred during Leslie's Wolfe's tumultuous departure from the United Christian Missionary Society. When the Filipino leaders realized that the Wolfes' funding had been cut, they offered to keep them on the field and support them out of their own meager funds. This loyalty points more to the extended kinship groups that exist in the culture, rather than to the patron-client relationship. It would be expected that the Wolfes, white

## **Chapter Four**

### **The *Himnario* in Filipino Churches of Christ Worship**

The Philippines stands at an Asian geographical crossroads where Chinese, Japanese, Malay, and Indic influences affected life, language and customs before Magellan arrived in the islands. With the advent of the Spanish era, a European colonialism overlaid the four Asian strands of society, bringing additional structure and a new religion. The Spanish friars introduced Christian vocabulary and concepts into the Tagalog language while they learned and grammatically codified the language. The early American missionaries brought their message, which they also preached in Tagalog, with Western styles of Protestant worship music.

#### ***Ang Himnariong Kristiano***

#### **(The Christian Hymnal)**

The early missionaries sent from American Christian Churches/ Churches of Christ in 1901, Hermon Williams and William Hanna, realized the value of the printed word in teaching their converts. A printing press ministry added to their preaching and teaching ministry for evangelizing the Filipinos. When the converts needed worship materials, these new converts translated the first American hymns into

Tagalog.<sup>1</sup> Alexander Campbell wrote some hymns to enhance Christian worship. The Churches of Christ have sung hymns since their inception.

The Tagalog language came into maturity as a force for nationalism in the middle of the nineteenth century, forming a nation and its literature under the language of Central Luzon.<sup>2</sup> For 300 years, the Spanish administered the Philippines with Spanish as the official language of government and of the ruling church structure. The Spanish forbade most Filipinos to learn or to speak their language, so it became a barrier between the rulers and the ruled. Enlightened Filipino literary figures such as José Rizal (1861-1896) believed in the importance of local priests who spoke the vernacular and understood Filipino ways. The schismatic *Aglipayan* Church broke with its parent, the Roman Catholic Church, over the issue of Filipino priests and local language liturgy.

The Protestant missionaries used this blossoming sense of national identity rooted in language. They also learned Tagalog and arranged for Filipinos who were fluent in English to translate the gospel songs for the *hymnario* into the language of the people.<sup>3</sup> This moved the Protestant

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<sup>1</sup> William Hanna's printing press is on exhibit in the Padre Burgos museum, in Vigan, Ilocos Sur. His name and dates are accurate, but Hanna is incorrectly labeled as a Methodist missionary rather than a Churches of Christ worker. Visited September, 2002.

<sup>2</sup> Tagalog and Pilipino are used interchangeably in the Philippines and in this work for the language natively spoken by the Tagalog people in the Tagalog region, which is central Luzon, as well as the slightly modified Tagalog which became the national language, Pilipino.



hymns of the missionary's faith closer to the heart of his Filipino converts.

Expert hymnologists consider the majority of the *himnario* songs as members of the gospel song genre. Song evangelists wrote most of them for revivals, gospel services, and evangelistic crusades in line with American practice during the late nineteenth century. However, several traditional Protestant hymns outside that genre are included.

*Holy, Holy, Holy (Banal, Banal, Banal)*

*Onward, Christian Soldiers (O! Kristianong Kawal)*

*Jesus, Lover of my Soul (Si Hesus Ang Kasi ng Aking Kaluluwa)*

*Christ the Lord is Risen Today (Nabuhay si Hesus Ngayon)*

*Love Divine ( O! Pag-ibig na Dakila)*

*O Worship the King (Hari'y Sambahin Sa Kaitaasan)*

*A Mighty Fortress is Our God (Ang Matibay na Tanggulan)*

*Lead On, O King Eternal (Kami ang Pangunahan Mo)*

*Abide with Me (Samahan Mo Ako Hesus)*

*Isaac Watts' At the Cross (Doon Sa Krus).*

A few traditional Christmas carols are also included.<sup>4</sup>

*O Little Town of Bethlehem (Oh! Munting Nayon ng Betlehem)*

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<sup>4</sup> These Christmas carols are usually played in all markets and shopping malls for the last three months of the year in English. Filipino Christmas songs with their own lyrics and tunes are also often used during the season for celebration.

*While Shepherds Watched their Flocks by Night (Samantalang Nagbabantay ng Kawan)*

*Angels from the Realms of Glory (Mga Anghel na Mula sa Langit);  
Silent Night (Gabing Matahimik at Banal)*

*Joy to the World (Sanlibutan ay Magsaya)*

*As with Gladness Men of Old (Tulad ng Kasaysayan Nuong Una)*

*It Came Upon the Midnight Clear (Noo'y Gabing Madilim Nang Dinggin)*

All of these exceptions from the gospel song genre reflect American Churches of Christ and Christian Church usage from the same historical period, showing the eclectic selection of Christian music used during the twentieth century within these churches.

#### *Ang Himnario Kristiano*

**(The Christian Hymnal in Tagalog) Manila, Philippines (Philippine Churches of Christ, Undenominational,<sup>5</sup> 1962)<sup>6</sup>**

Missionaries and translators produced several editions of the *hymnario*. The earliest ones were compact, words-only editions with hardback binding, printed by the missionaries' printing ministry. One edition, reprinted in 1962, states in its preface that number one through 309 in the *hymnario* are from *Favorite Hymns No 1*, printed by Standard

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<sup>5</sup> *Undenominational* reflects the Churches of Christ professed desire to be above denominational boundaries.

Publishing Company (Cincinnati, Ohio). The others from 310-351 are additional songs translated into Tagalog. The words-only editions have no copyright permissions.

The preface to the 1962 words-only *himnario* reads:

*Dahil sa pangangailangan ng mga Iglesia, Paaralang Lingguhan, at ng mga kapatid ay pinagsikapan naming ipalimbag itong Bagong Himnario Kristiano, sa pag-asang ito'y lubos na makatutulong sa kanila sa pagsamba, sa pangangaral ng Ebanghelyo, at sa di mabilang na kagamitan nito.*

Because of the need of the churches, Sunday School, and the brethren, we painstakingly worked for the printing of this New Christian Hymnbook, in the hope that this will fully help them (brethren) in their worship, in preaching the Gospel, and in innumerable uses of the hymnbook.<sup>7</sup>

*Itong Bagong Himnario Kristiano ay binubuo ng 351 na awit at himno ukol sa Espiritu. Mula sa bilang na uno hanggang 309 ay kinuha sa "Favorite Hymns No. 1", na kung ano ang bilang dito ay siya ring bilang sa Bagong Himnario Kristiano. Mula naman sa 310 hanggang 351 ay kinuha sa luma nating Himnario—pinili yaong mga awit na alam ng madla at pawang magaganda sa himig at sa pananalita. Ang Bagong Himnario Kristiano ay hitik sa aral ukol sa Kadiosan ni Kristo at sa 'Ating Paninindigan.'*

This New Christian Hymnbook is composed of 351 songs and

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<sup>6</sup> Inclusion of these irregular bibliographic details in the chapter text is germane to the explanations of the various editions.

hymns about the Spirit. Song numbers one to 309 were taken from the "Favorite Hymns No. 1" with identical numbering as this hymnbook has. On the other hand, song numbers 310 to 351 were taken from our old Hymnbook - chosen were those commonly known by many and with pleasant melody or tune and wordings.<sup>8</sup> The New Christian Hymnbook is full of lessons about the Deity of Christ and 'Our Stand.'<sup>9</sup>

The older words-only *himnario* editions have more song lyrics, a total of 351. Several editions reflect retyping and reproducing by poor quality mimeograph, but not organizational change within the book itself. One of the most interesting features of the words-only editions is an English index of titles and a Tagalog index of titles at the rear of the book, linking the original English lyrics with the Tagalog songs by number.

Two Churches of Christ, Tanza, in the province of Cavite south of Manila, and Cruzada, the dominant church in Manila, published music and words *himnario* editions, utilizing music typeset by Standard Publishing in the United States for *Favorite Hymns*, which was compiled during the 1930s for the use of the American Churches of Christ. Copyrighting was clearly indicated at the bottom of many of the songs, including owners such as

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<sup>7</sup> Translated from the Tagalog by Mrs. Nezhiah Cabalteja, May 2003.

<sup>8</sup> It is most unfortunate that none of these oldest *himnarios* have survived.

<sup>9</sup> Translated by Mrs. Nezhiah Cabalteja, May 20, 2003.

*At the Cross* (43 *Doon sa Krus*, Mrs. Mary Hudson, owner of the tune, copyright 1916);

*The Banner of the Cross* (11 *Sa Ngalan Ni Hesus*, Hope Publishing, copyright, 1912);

*Dwelling in Beulah Land* (111 *Ang Ating Paninindigan* Hall-Mack Company, copyright 1911);

*Bring Them In* (100 *Dalhin Sila Kay Hesus*) W. A. Ogden, copyright 1885)

The songs in the Filipino *hymnario* were widely selected from the gospel music tradition across traditional and denominational lines in the United States. Churches of Christ around the world have never limited their singing to one denominational source. Songs have been gathered from diverse eras and sources, ranging from Martin Luther, the Oxford Movement, Charles Wesley, and Isaac Watts, to the nineteenth century revivalists in the United States and Britain.

***Ang Bagong Hymnariong Kristiano ng Mga Iglesia ni Kristo*  
(Churches of Christ) (Undenominational) (Printed by Church of  
Christ, Tanza, Cavite. Copyright 1977 by the Church of Christ at  
Tanza).**

One of the oldest music and words editions of the *hymnario*, this book is professionally published, with a solid hardback maroon cover, quality heavy paper and clear typeface. It is dedicated to the Churches of Christ, near San Juan, General Trias, Cavite. The editor thanks the committee

that consisted of

Mrs. Velma Hale, a veteran missionary of who served more than 50 years teaching music at the Churches of Christ seminary in Manila

Bro. Constancio Oliveria, who also taught after graduating from the University of the Philippines Music Conservatory<sup>10</sup>

Leonardo Salvador, one of the ministers

Gloria Nolasco, one of the music graduates from Cavite

Philippine Mission Churches of Christ, the mission established by Leslie Wolfe in 1926

Standard Publishing, the publisher of the original English edition from which the tunes were taken.

The Tanza edition contains a list of songs by category, for use in the worship service. This list reflects the practice of selecting certain songs for a particular purpose in the Sunday worship service.<sup>11</sup> There is also an index by the title of the lyrics. There is no tune or metrical index. This edition contains 200 songs with full music and lyrics, and twenty-seven additional lyrics without music printed at the back of the book.

The committee has selected certain Scripture readings for use in

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<sup>10</sup> Bro. Oliveria was on the Bataan death march during the war as a child. While he was helping the American soldiers, one of the Japanese commanders wanted to adopt him because he "looked Japanese." He declined and became a student at Manila Bible Seminary instead. Recounted by his daughter, Abigail Oliveria-Bagain, in April, 2003.

worship. The Tanza edition Scripture guide functioned as a type of lectionary for the churches, guiding the leaders to appropriate Scriptures to place in the service. Just two years earlier, Filipino translators produced a modernized version of the Tagalog Bible, called *Ang Bagong Tipon ng Magandang Balita Biblia*. This modern-language Tagalog Bible made Scripture reading more accessible for poorly educated Filipinos who were not familiar with the more formal Tagalog used in the early twentieth century translation.

**Table 1. Scripture Usage chart from the Tanza *hymnario***

<i>Blg. 1 Panawagan sa Pagsamba</i>	<b>Invitation (call) to worship</b>
<i>Awit 96:1-13</i> <sup>12</sup>	
<i>Awit 19:1-14</i>	
<i>Awit 23:1-6</i>	
<i>Awit 27:1-4</i>	
<i>Awit 100:1-5</i>	
<i>Blg. 2. Ukol sa Bautismo</i>	<b>Portions for Baptism</b>
<i>Mat. 3:13-17</i>	
<i>Ju. 3:1-8</i>	
<i>Rom. 6:1-5</i>	
<i>Gawa 2:36-41</i>	
<i>Gawa 8:35-39</i>	
<i>Blg.3. Ukol sa Hapunan Ng</i>	<b>Portions for the Lord's Supper</b>
<i>I Cor. 11:23-30</i>	
<i>Mat. 26:26-29</i>	

<sup>11</sup> These usage lists are more pragmatic than theological, indicating the placement of the song in the worship service rather than its theological content. A fuller discussion of these lists occurs later in this chapter.

<sup>12</sup> *Awit* should be translated as Psalm. *Mat.* is Matthew, *Ju.* is John, *Gawa* is Acts, *Efe* is Ephesians. All other abbreviations are the same as are commonly used in English.

<i>Lu 22:7,14-20</i>	
<i>Ju. 6:48-58</i>	
<i>Mar. 14:17-26</i>	
<i>Blg. 4 Ukol sa Pagkakaisang</i>	<b>Portions for Christian Unity</b>
<i>I Cor. 1:10-17</i>	
<i>Efe. 4:1-6</i>	
<i>I Cor. 13:1-13</i>	
<i>Efe. 4:11-16</i>	
<i>Ju. 17:9-22</i>	
<i>Blg. 5. Ukol Sa Pagkakaloob</i>	<b>Portions for Offering</b>
<i>Mal. 3:1, 7-12</i>	
<i>Mat. 5:20; 6:19-24; 23:23</i>	
<i>Mat. 21:23; 22:16-21; 23:23; 24:1</i>	
<i>Mar. 11:27; 12:41-44</i>	
<i>I Cor. 9:3-14</i>	
<i>Heb. 7:1-9; 6:20</i>	
<i>II Cor. 8:1-5; I Cor. 16:1-3</i>	

Another section of verses is labelled *Hindi Babasahing Sagutan, Ukol sa Pagpapala*. These verses are to know (*pagpapala*) but not for public reading, and may be intended for memorization. Churches of Christ, due to the autonomy of local congregations in their individual chapels, have had no liturgical worship group or committee preparing worship aids. This Scripture guide from the Tanza hymnal fits in with the service order discovered at the Muntinlupa Church of Christ and will be examined later in this chapter.

***Ang Bagong Hymnariong Kristiano***

(Printed by Berean Printing Center, Inc, 1256 Cruzada, Quiapo,  
Manila. Copyright, 1987, by the Church of Christ at Cruzada).



Like the Tanza, Cavite, edition, this book has a sturdy hardback maroon cover. It has a less-clear typeface, indicating that it may have been reprinted from the Tanza edition. The Cruzada edition has the same collection of 200 complete songs with lyrics and music, plus the words-only lyrics included at the back, numbers 201-227. The forward acknowledges Mrs. Hale, Bro. Oliveria, and Standard Publishing. There is the same song list by category and a title index in this edition.

*Ang Bagong Hymnariong Kristiano*

(Printed by Cruzada Church of Christ, Copyright 1995, Church of  
Christ at Cruzada)

This edition of the *hymnario* is very similar to the 1987 Cruzada printing. It has a plain white paperback cover, with inexpensive newsprint paper. The typeface is less clear than either the Tanza 1977 or Cruzada 1987 editions. It contains the same foreword as the Cruzada 1987. The list of songs by category is identical, as are the selections of 200 songs with music and words and the 27 songs with lyrics only.

*Ang Hymnario Kristiano*

(Printed by Philippine Churches of Christ) (Undenominational)  
Manila, Philippines, (The Christian Hymnal in Tagalog), 1998

A new edition of the *hymnario* was produced in 1998, with a new typeface and a renumbering of the songs. It contains the same acknowledgments in the forward as the 1977 Tanza edition. There is a

new title index at the front. It contains 342 songs, all with music and lyrics. There is only one song exchanged at number 101, *Ang Bautismong Kristiano* replaces *Makilala Mo*, but many of the original songs from the words-only editions, such as 1962, are included with their tunes. Editors provided a new selection of Tagalog Bible readings, but they are not organized by topic, as in the other editions. Readings from the Psalms and Gospels are arranged in a seemingly random order.

Differences between the 1962 edition and the 1998 edition include the addition of Lutkin's choral benediction, 342 *The Lord Bless You and Keep You and sevenfold Amen*, a popular piece used at national gatherings, presented in English, not Tagalog. Two songs, *Purihin, Purihin* (341 *Worship Him, Worship Him*), and *Buong Makakaya* (337 *Our Best*) are not in 1962 edition. *Ang Hindi Masayod na Biyaya ni Hesus* (295 *Wonderful Grace of Jesus*, by Haldor Lillenas) is not in the 1962 edition but in the Cruzada 1995 edition (282). *Ginintuang Herusalem* (*Jerusalem the Golden*) is not in any other edition. *Banal, Banal, Banal* (*Holy, Holy, Holy*), moved from number 1 to 270. This shift of numbering has caused upset to many older users who know the songs by their location number as often as by their titles.

This new printing has not found wide acceptance as a replacement for the older versions. The 1998 edition has not been a symbol of unity or

identity among the churches because the contemporary praise choruses have made vast inroads into church music practice since the early 1990s. Earlier *himnario* editions have shaped identity and community for the churches for at least five decades. Since the advent of overhead projectors in many churches, the songs from the *himnario* have often been projected, or in some churches, reproduced as part of the worship service bulletin or song sheets used in the worship service. Inexpensive photocopying makes duplication an easy method of sharing song lyrics.

The 1998 edition has proved very expensive. As a well-bound hardback book on quality paper, it costs 400 pesos (approximately \$8 US) a copy. That is twenty hours of minimum wage labor, far beyond the reach of most Filipino families with more pressing needs. Compared to a full Tagalog Bible, this is a large amount of money. A copy may be provided for the church leadership, but most churches that use songs from the *himnario* will photocopy or use older editions of the book.

Changing the numbers of the songs caused some disorientation amongst the older members who are accustomed to the same song at the same number, as when the *himnario* was first published. Since these are the first changes, it has affected ease of usage.<sup>13</sup>

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<sup>13</sup> It is common practice in Oriental Mindoro for the older ministers to simply give out the number of the song and for the congregation to sing out, from memory, without actually reading

### Songs in which the English Meaning is Retained

All editions of the *Himnariong Kristiano* used American gospel melodies with Tagalog words to aid teaching the new converts. The Christian song lyrics were translated into Tagalog, but the original melodies retained. Most of the songs retained the same meanings as the English original. Thus the chorus of *Trust and Obey* (*Magtiwala at Sumunod*) (170) retains the English meaning.<sup>14</sup>

Trust and obey, for there's no other way,

To be happy in Jesus, But to trust and obey

*Magtiwala, at tayo'y sumunod,*

*Nang maging maligaya, sa piling ni Hesus.*

*There's a Place for Every Worker* becomes *Tulungan Ako Na Makita Ang Aking Dako* (131).

There's a place for every worker in the vineyard of the Lord

*May dako ang bawa't isa Doon sa Iglesia N'ya.*

The only change here is that the *vineyard* in English becomes the *iglesia* (church) in Tagalog. There are no vineyards in the Philippines because of the tropical climate, so the idea of church as the local congregation that welcomes all people and finds a place for them is

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the song's lyrics or even giving the title. *Kakanta tayo fifty-one*. (We will sing fifty-one). This may reflect practice in virtually all the older churches in the remote provinces.

more easily understood. *When we all get to Heaven* becomes *Kung Lahat ay Sumapit sa Langit* (108).

When we all get to heaven, what a day of rejoicing that will be!

When we all see Jesus we'll sing and shout the victory!

*Kung lahat ay sumapit Anong tuwa, ating tatamuhin!*

*Kay Hesus sa Langit, Tagumpay, at t'wa'y awitin.*

The chorus of *Bring them In* is virtually word for word in its Tagalog translation *Dalhin Sila Kay Hesus* (100).

Bring them in, bring them in, bring them in from the fields of sin.

Bring them in, bring them in, bring the wandering ones to Jesus.

*O, dalhin, mo sila, Upang mangaligtas sa sala;*

*O, dalhin, mo sila, Kay Hesus, ligaw na tupa.*

These songs which retain their English meanings when translated into Tagalog provided a sense of community to replace broken family ties, which often occurred when a Filipino Roman Catholic would convert to Churches of Christ. Congregational singing of the *himmario* bound the new converts together within their local congregation and with the Christians overseas who sent the missionaries.

Victor Turner's description of liminality and *communitas* has parallels

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<sup>14</sup> The numbers indicated are from the 1995 soft covered Cruzada Church of Christ edition of *Ang Bagong Himmario Kristiano*.

in the Church of Christ.<sup>15</sup> When a new Church of Christ member is immersed, he is often disenfranchised from the wider Filipino family and community in which he had status. He becomes a member of the *kapatiran*, which originally meant the poor and excluded, but now is used in reference to this community of believers.<sup>16</sup> The *kapatiran* has no formal structure of leadership or hierarchies of membership, but those who are within the *kapatiran* know that immersion into Christ was their initiation and that they are in a web of relationship with other *kapitiran*. One of the ongoing tensions in Churches of Christ is between the local autonomy of individual congregations and many leaders who would like a more formal hierarchy.

Hatcher describes the building of *communitas* through poetry and singing in three ways:

It can be observed that poetry and singing bear three functional relationships to the experience of *communitas* that help to explain their power to facilitate the contextualization of theology: (1) They are an effective means for moving people to the margin of normal structures and invoking the experience of *communitas*. Through doing this they help people to become open and responsive to the work of the Holy Spirit within them. (2) They

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<sup>15</sup> Victor Turner. *Ritual Process: Structure and Anti-Structure*. (Hawthorne, New York: Aldine de Gruyter, 1995), 94-130.

<sup>16</sup> *Kapatiran* can be used broadly in Tagalog to refer to any group of disenfranchised or poor, tribal, or marginalized groups.

provide an effective language during the experience of *communitas* for interacting with God and the sacred meanings found in Scripture. (3) They provide auditory symbols that can reinvoke into consciousness what one has experienced and learned during the time of *communitas*.<sup>17</sup>

This sense of identity in community is also rooted in the ownership of the *himnario*. In the course of this field research, Churches of Christ members loaned the researcher several copies of the *himnario*, but with strict instructions that all were to be returned.<sup>18</sup> One copy had to be returned because an invalid parent needed the *himnario* for the church leaders who brought the Lord's Supper to the family home. The other owners have asked occasionally about their *himnario*, reminding the researcher in the strongest possible way that ownership is still theirs when the research is complete.

The importance of the *himnario* as an identity symbol also shows when visitors attend a special event. At the Addition Hills Church of Christ anniversary, hymns were sung from the *himnario*, not copied onto transparencies or photocopied. One of the senior ladies generously gave the visitors her personal copy of the *himnario* and shared with other

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<sup>17</sup> Mark J. Hatcher, "Poetry, Singing, and Contextualization." *Missiology: An International Review* Volume XXIX #4 (October 2001), 482.

<sup>18</sup> The only way to obtain the copies was through borrowing via friends. There are no copies available for purchase.

family members, with only five *hymnario* copies to serve more than 40 people. This typifies Filipino hospitality and welcomes the visitor into the circle of *kapitiran* (brothers within the brotherhood).<sup>19</sup>

### Three *hymnario* songs that teach Church of Christ beliefs

While many of the *hymnario* translations simply transferred their meaning from English to Tagalog, other texts were completely rewritten for the *hymnario*. For example, the following three *hymnario* songs, which are often sung today, have had new meanings written in the Tagalog lyrics. *Ang Ating Paninindigan* (111 *Our Stand or Our Position*) was a newly worded Tagalog lyric to the American gospel song *Dwelling in Beulah Land*. The new lyrics summarized the basic tenets of the Churches of Christ theology, promoting unity of all Christians under the Lordship of Christ in the first stanza. It reads, *The church of Christ has no other purpose but for each person and religious group to proclaim Christ as their King and Lord who must be obeyed forever*. In the second stanza unity is based on primitive Christianity as taught in the Bible so all Christians are one. A trio of rallying cries for the Churches of Christ appears in the third stanza: *No other basis except the Scripture, no other creed except Jesus,*

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<sup>19</sup> *Kapitiran* is a collective noun for brothers, based on *kapitid*, a genderless word for sibling. The dual kinship system of the Filipinos gives *kapitiran* a sense more of extended family than the American usage of brotherhood as in a society or labor union. The concept of church as the family of God has taken root in the Filipino Churches of Christ. Members call each other



*No other name except Christian.* This song has reinforced theological and community identity for the Filipino Churches of Christ since the 1920s. Austin Miles' original words remind the Christian that he is secure in God's place of bounty, Beulah Land. This place of peace and security, no matter what storms surround the Christian, is viewed as a fulfillment of Isaiah 62:4, providing an emotional security and an understanding of what God has in mind for His people. The original lyrics are:

*Dwelling in Beulah Land (Austin Miles, 1911)*<sup>20</sup>

Far away the noise of strife upon my ear is falling,  
 Then I know the sins of earth beset on every hand;  
 Doubt and fear and things of earth in vain to me are calling,  
 None of these shall move me from Beulah Land.

CHORUS:

I'm living on the mountain, underneath a cloudless sky,  
 I'm drinking at the fountain that never shall run dry;  
 O yes, I'm feasting on the manna from a bountiful supply,  
 For I am dwelling in Beulah Land.<sup>21</sup>

Far below the storm of doubt upon the world is beating,

*Brother or Sister* if there are English speakers, or *Kapatid* amongst the Filipinos. *Kapatid* serves as both familial function and as an honorific, denoting relationship and respect.

<sup>20</sup> Based on the Scripture text Isaiah 62:4:

"No longer will they call you Deserted, or name your land Desolate,  
 But you will be called Hephzibah, and your land Beulah." (New International Version)

<sup>21</sup> C. Austin Miles, c. 1911. <http://www.cyberhymnal.org/htm/d/w/dwbeulah.htm>. Accessed April 20, 2003.

Sons of men in battle long the enemy withstand;

Safe am I within the castle of God's Word retreating,

Nothing then can reach me 'tis Beulah Land.

Let the stormy breezes blow, their cry cannot alarm me,

I am safely sheltered here, protected by God's hand;

Here the sun is always shining, here there's naught can harm me,

I am safe forever in Beulah Land.

**Table 2. Tagalog to English translation *Ang Ating Paninindigan***

<p><i>Ang Ating Paninindigan</i></p> <p><i>Iglesia ni kristo'y walang ibang</i></p> <p><i>Kilalayon</i></p> <p><i>sa lahat ng tao at pangkating</i></p> <p><i>Relih'yon</i></p> <p><i>kundi itanyag si kristo'y Hari't</i></p> <p><i>Panginoon</i></p> <p><i>na dapat sundin buong Panahon</i></p>	<p><b>Our Stand (Our Position)</b></p> <p>Church of Christ has no other aim</p> <p>Than for all men and religious</p> <p>groups</p> <p>To proclaim that Christ is King</p> <p>and Lord</p> <p>That must be obeyed forever</p>
<p><i>Koro:</i></p> <p><i>Umagit ng masigla</i></p> <p><i>Sa 'ting paninindigan</i></p> <p><i>Ay laging magkaisa</i></p> <p><i>Humayo't makipagbaka</i></p> <p><i>Hanggang sa magtagumpay</i></p> <p><i>Ang aral ni Hesus at ng</i></p> <p><i>Kanyang banal na Iglesia</i></p>	<p><b>Chorus</b></p> <p>Sing joyfully for our stand</p> <p>Be united always,</p> <p>Go and fight</p> <p>Till victory is attained</p> <p>for Jesus' teachings</p> <p>And for His Holy church.</p>

<p><i>Ibangong maguli ang dating Kakristianuhan, ayon sa turo at aral ng Bagong Tipan; papagisahin ang lahat sa isang iglesiang Itinuro ni Hesus sa tanan.</i></p>	<p>Restore primitive Christianity According to the teachings of the New Testament Unite them all in one church That Jesus taught to mankind.</p>
<p><i>Walang ibang batayan liban sa Kasulatan, walang ibang Kredo Liban kay Hesu-kristo; walang Ibang ngalan liban sa kristiano Lamang ito ang ating paninindigan.<sup>22</sup></i></p>	<p>No other basis but the Scripture No other creed but Jesus Christ No other name but Christian only This is our stand.<sup>23</sup></p>

Part of the Filipino understanding of *paninindigan* as a stand or plea is a moral stance. F. Landa Jocano speaks of *paninindigan* as the moral and ethical virtues which link spiritualness (*diwa*) with meaning, validity, legitimacy (*kahulugan*, *katotohanan*, *katwiran*, respectively) to create the moral stance.<sup>24</sup> By writing this song, Churches of Christ leader Dr. Baronia threw down a gauntlet to existing Filipino values about religion.

<sup>22</sup> Dr. Juan Baronia, c.1916.

<sup>23</sup> Translated by Dr. Josue Falla, March 2, 2002.

<sup>24</sup> F. Landa Jocano, *Filipino Values*. (Metro Manila: PUNLAD Research House, Inc, 2000), 88.

The body of ethical principles that one follows, involving the sense of rightness, truthfulness (*katotohanan*), obligation (*utang*), shame or face-saving (*hiya*) and familial commitment, is a *paninindigan* in general Filipino terms. Choosing to be a Church of Christ member implied a moral and ethical choice, surrendering other opportunities to join this church family and identify with it, thus developing one's own moral stance in line with Church of Christ values.<sup>25</sup>

Another popular *hymnario* song is *Tayo Sana'y Manatili* (92 *We will be faithful in the correct teachings*). The principle that obedience to Christ will permit Christians to receive His promises permeates the commonly sung gospel songs of the *hymnario*. Faithfulness to the teachings of Christ has an oblique connection to the original English lyrics of a family circle unbroken as all the members leave the earth for heaven. The unbroken family circle also has strong parallels with the Filipino extended family working together, as well as additional resonance with the family of God, the *kapatiran*, which is represented by the local Church of Christ members in their chapel.

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<sup>25</sup> During the course of this field research this song was sung at the national Churches of Christ Centennial celebration, all the national women's fellowships, several Bible College chapel services, and church anniversary worship services, even though most of the *hymnario* songs are not routinely sung in the Metro Manila churches for regular Sunday worship services. The sense

*Will the Circle be unbroken?*

Words Ada R. Habershon,<sup>26</sup> Music Charles H. Gabriel<sup>27</sup>

There are loved ones in the glory,  
Whose dear forms you often miss;  
When you close your earthly story,  
Will you join them in their bliss?

Refrain

Will the circle be unbroken  
By and by, by and by?  
In a better home awaiting  
In the sky, in the sky?

In the joyous days of childhood,  
Oft they told of wondrous love,  
Pointed to the dying Savior  
Now they dwell with Him above.

One by one their seats were emptied,  
One by one they went away;  
Here the circle has been broken—  
Will it be complete one day?

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of identity that *Ang Atinang Paninindigan* provides is parallel to the national anthem for the Philippines, *Lupang Hinirang*.

<sup>26</sup> Ada Habershon (1861-1918) was connected with Dwight Moody, Ira Sankey, and Charles Alexander, writing more than 200 gospel songs for Alexander's mission work in the United Kingdom [http://www.cyberhymnal.org/bio/h/a/habershon\\_ar.htm](http://www.cyberhymnal.org/bio/h/a/habershon_ar.htm). Accessed May 2003.

<sup>27</sup> Charles Gabriel (1856- 1932), an American composer, wrote more than fifty-three gospel tunes for the evangelistic crusade movement. [http://www.cyberhymnal.org/bio/g/a/gabriel\\_ch.htm](http://www.cyberhymnal.org/bio/g/a/gabriel_ch.htm). Accessed May 2003.

Table 3. Tagalog to English translation *Tayo Sana'y Manatili*

<i>Tayo sana'y manatili</i> <i>Tayo sana'y manatili;</i> <i>Sa aral na maigi;</i> <i>Ibigin nating parati;</i> <i>Si Hesus na mabuti.</i>	<b>May We Remain</b> 1. May we remain In the doctrine that is good. Let us always love Jesus who is good.
<b>Koro:</b> <i>Ang magiging pakinabang;</i> <i>Ay walang hanggang buhay:</i> <i>Luwalhati't kasiyahan</i> <i>Walang kamatayan.</i>	<b>Chorus</b> The gain will be everlasting life Glory and happiness That has no death.
2. <i>Si Hesus, kung iniibig,</i> <i>Tayo'y magpakasakit,</i> <i>Sundin natin baw't nais,</i> <i>Mamuhay nang malinis.</i>	2. Jesus, if we are loved, Let us sacrifice, Let us obey your desires, Live a life that is clean.
3. <i>Magpatuloy sa landasin;</i> <i>Hanggang magtakipsilim;</i> <i>Palaging alalahanin,</i> <i>Si Kristong Ama natin.</i>	3. Continue in the path Until it is dusk Always remember Christ our Father. <sup>28</sup>

The translator, Dr. Juan Baronia, changed the lyrics of the original gospel song from a sad family remembrance of dead loved ones to a joyous commitment to remain steadfast. This strength shows not only in the words but also in the vigorous manner in which this song is sung at church gatherings. The contemplative style of the original is completely

<sup>28</sup> Translated by Mr. Aldwin Falla, March 2005.

absent as drums, electric bass, electric guitars, and clapping accompany energetic, full voiced singing at national events. The Filipino product has little connection with the more sentimental original.

One theological issue, which has been raised concerning *Tayo Sana'y Manatili*, is in the third verse, where Christ is referred to as *Si Kristong Ama natin* (our Father). This lack of clarity about the Trinity causes concern today amongst some of the members of the churches. Several church members discussed this issue several times informally but was stated formally in an interview with Erap and Aida Sison.<sup>29</sup> Aida, (who translated *O Little Town of Bethlehem* into Tagalog for the *hymnario* during the 1940s), was quite convinced that churches should not sing this song because it does not teach the Trinity correctly. Erap, her 35-year-old nephew and minister of the Balic-Balic church, agreed with her. Both cited such theologically incorrect words as reasons not to sing the old *hymnario* songs. Additionally, they commented that the *hymnario* songs "praise the Church of Christ, not Christ Himself" and that "worship should be for Jesus, not the Church of Christ." In spite of the theological issue, however, the entire song is regularly sung at national conventions, church anniversaries, and women's fellowships.

*Mabuhay Ang Iglesia ni Kristo*

Dr. Juan Baronia

This song gets a rousing, enthusiastic singing at national gatherings, with drums, clapping, and full singing from all of the participants, young and old. Dr. Juan Baronia composed these lyrics to promote the Churches of Christ in the Philippines, with the melody composed by one of the Alava family of the same period.<sup>30</sup> This is a completely Filipino creation, one of a handful in the *himmario*, but this one is the most commonly sung. If Christians were divided, and yet Jesus prayed for them to be one, the basis of unity could rest on the Scriptural teachings of the Lord and His apostles, because all Christians could agree upon that foundation. Biblically based unity would be the result. *Mabuhay Iglesia ni Kristo* affirms for the Churches of Christ that unity is possible based on the New Testament model of the church. Dr. Baronia's lyrics reflect a strong love for the Churches of Christ and add virility to their existence, which did not exist in the American or other international Churches of Christ hymn collections.

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<sup>29</sup> April 2003 at the Balic Balic Church of Christ.

<sup>30</sup> This is one of the few Tagalog lyrics with Filipino composed tunes which has survived the decades since the first *himmarios* were printed. The vast majority of songs included in the *himmario* are Tagalog translations matched to the original English lyrics and using the western



Table 4. Tagalog to English translation *Mabuhay! Ang Iglesia ni Kristo*

<p><i>Mabuhay! Ang Iglesia ni Kristo</i></p> <p><i>Tayo ay magdiwang, tayo ay magsaya,</i></p> <p><i>Dahil sa pasapit ng Kanyang Iglesia;</i></p> <p><i>Tayo'y nagpupuri at kagkakaisa,</i></p> <p><i>Upang Bayan nati'y pagharian Niya.</i></p>	<p><b>Long Live the Church of Christ</b></p> <p>Let us celebrate, let us rejoice,</p> <p>Because of the coming of His church</p> <p>We are praising and united</p> <p>So that He will reign over our Nation.</p>
<p><i>Koro:</i></p> <p><i>Mabuhay! (Mabuhay!) Iglesia ni Kristo.</i></p>	<p><b>Chorus:</b></p> <p>Long live! Long live! Churches of Christ.</p>
<p><i>Mula ng matatag Igleisa ni Kristo,</i></p> <p><i>Sa miraning pulo at lahat ng dako</i></p> <p><i>Ang Baya'y lumaya, ang tao'y natuto</i></p> <p><i>Walang nagtagumpay kundi Ebanghelyo.</i></p>	<p>Ever since the Church of Christ began</p> <p>In many islands and in every corner</p> <p>The Nation was freed, the people learnt</p> <p>Nothing else prevailed but the Gospel.</p>
<p><i>Tayo ay umawit sa pagpaparangal,</i></p> <p><i>Sa Isglesiang ganap, Mapalad at sakdal;</i></p> <p><i>Ito ang maghari sa buong kinapal,</i></p> <p><i>Mabuhay Mabuhay! ang iglesiang banal.</i></p>	<p>Let us sing in honoring</p> <p>The church that's perfect, blessed, and holy</p> <p>Let this reign to the whole universe</p> <p>Long live! Long live! the holy church.</p>

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tunes. It is very interesting that *Mabuhay* could easily be a western tune; it is written on the diatonic scale, in common meter, and has a strong military-band type tune.

These six songs from the *hymnario* seem to epitomize the historic songs still in use among the Churches of Christ:

*Ang Ating Paningdigan* (111 *Our Plea*)

*Tayo Sana'y Manatili* (92 *We will Remain in Christ's teachings*)

*Mabuhay ang Iglesia ni Kristo* (214 *Long live the Church of Christ*)

*Ang Sambahan sa Isang Dako* (96 *Come to the Church in the Wildwood*)

*Banal, Banal, Banal* (1 *Holy, holy, holy*)

*Doon sa Krus* (43 *At the Cross*)

The first three songs have already been discussed at length. *Ang Sambahan sa Isang Dako* appeals to the Filipinos as a nostalgia piece for the current generation. The idea of a rural church, which was precious in childhood, is comforting to many church members now living in the big cities or overseas. The bass line in the tune gives male voices a place to shine. *Banal, banal, banal* (*Holy, holy, holy*) suffers as a serious hymn that young Christians often make into a joke. Singing it very slowly in company is a jibe at the worst old-fashioned ministers and churches, who sing the tune so slowly as to exhaust the young people's patience. *Doon sa Krus* (*At the Cross*) remains in common usage because there is a dearth of appropriate contemporary music for the Lord's Supper hymn,

so *At the Cross* often fills that need.<sup>31</sup>

### Sentimentality and the *Himnario*

Sentimentality was the hallmark of much popular music in the late nineteenth and early twentieth centuries in both the Philippines and the United States. *Rondalla* band, with guitar and mandolin, accompanied much Filipino popular folk music of this period. *Kundiman* songs expressed the passionate but covert love for country, camouflaged as romantic love songs to beautiful women.<sup>32</sup> This same emotionalism existed in the parlor music of the United States. Many middle class American homes would have a piano or reed organ, which were played by the members of the family, and art songs were sung as family entertainment, echoing the accomplished young ladies of Victorian England. Some of these families produced the teachers and missionaries who came to the Philippines in the early twentieth century. Popular composers such as Stephen Foster composed melodies, which reflected southern folk music and sentimental themes.

In line with this culture of popular, sentimental music, the gospel songs of the *himnario* fit perfectly. Expressing love to God in a

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<sup>31</sup> Isaac Watts' hymn lyrics are well traveled, having been composed in Southampton, crossing the Atlantic to serve the Protestant churches of the United States, then across the Pacific to the Churches of Christ in the Philippines, who translated his lyrics into their language.

<sup>32</sup> *Rondalla* bands include mandolins, guitars, and other stringed instruments intrinsic to Filipino musical culture.

sentimental way, the gospel songs traveled to the Philippines via the missionaries. In the Philippines, these gospel songs touched the hearts of sentimental Filipinos with their uncomplicated lyrics of God's love and fervent devotion. When married to the identity-shaping Church of Christ songs, both reached the heart with sentimentality and the need for acceptance and community, while teaching basic tenets about the Churches of Christ.

### **Education, English, and the *Himnario***

One of the major undertakings of the American administration during the early colonial period was general public education. After the initial conquest, the military quickly shifted soldiers into the classroom to teach English and basic subjects. American civilian schoolteachers soon replaced these military men. Because of this campaign, even after Filipino independence, English language education and literacy are highly valued by the Filipinos.<sup>33</sup> General literacy stands at 93.6% of the entire population.<sup>34</sup>

Emphasis on education included logic and reason. Western ideas of modernity and logic entered the Philippines with American educational methods. Christian Churches/Churches of Christ, with their plea for

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<sup>33</sup> Pilipino (a modified Tagalog legislated as one of two national languages alongside English) studies begin in grade one and English studies in grade two.

unity based a reasonable faith and reliable Biblical testimony, connected with the American educational goals, which in turn reflected the Enlightenment. Sunday School lessons were planned to follow a Biblical text and work out the meaning from that text, using a simple hermeneutic, the tools being an English commentary and a Tagalog or English Biblical text. The leaders in the local churches studied the Bible so they could teach the members. Rational, expository teaching and preaching of the gospel, with persuasion and emotion, helped influence others to join the churches. The intellectual ethos of Churches of Christ since its inception has been reasonable faith based on reliable Scriptural testimony, following John Locke's philosophy via Alexander Campbell's theology.<sup>35</sup> Campbell developed his systematic doctrines for the Churches of Christ in his *Christian System*.<sup>36</sup> In line with the logic of the American educational system, the logical approach to Christianity was a welcome partner in teaching Western Christian values.

The *hymnario* demonstrates the value placed on literacy. In a country where books are valued as hereditary family property, the *hymnario* and the family Bible took pride of place amongst the handful of family-

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<sup>34</sup> [http://www.accu.or.jp/litdbase/efa/ce\\_phl.htm](http://www.accu.or.jp/litdbase/efa/ce_phl.htm) (Accessed May 14, 2003).

<sup>35</sup> Alexander Campbell's study at the University of Glasgow was influenced by the study of John Locke and contact with the Haldane brothers and other Scottish reformers of the period.

owned books. The majority of even the poorest rural Church of Christ members can read and write fluently. Most of the members are also willing to try and communicate in English, even though this is often done through the children, or occasionally, an older person trained by a missionary several decades ago. Singing English hymns (gospel songs) is a common occurrence, even if the Tagalog words exist. *Great is thy Faithfulness* and *Amazing Grace* are two of the more popular English gospel songs sung in Filipino churches.

### Worship Service Outline

Throughout the Filipino Churches of Christ, the order of worship is constant week by week. Churches of Christ do not follow the traditional liturgical church year, but worship like the evangelical churches, so the worship order is the same each week.

The historic pattern of Sunday corporate worship taught by the early missionaries remains in place virtually unchanged. A typical order for Sunday morning follows a traditional American Churches of Christ pattern:

Opening assembly of one or two songs and a prayer

Members divide into Sunday School classes by age

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<sup>36</sup> Alexander Campbell, *The Christian System*, 2nd Edition. (Nashville, Tennessee: Gospel Advocate Company), 1956.

## Reassemble

### Corporate worship service

Many churches have a chalkboard on which the order of service was painted permanently with blank spaces for names, songs, or Bible readings to be inserted with chalk each week. This is the order from the Muntinlupa Church of Christ, hung at the right side of the chapel as one faces the front.<sup>37</sup>

**Table 5. Green Chalkboard order of worship.**

<i>Patnugot</i>	Program Leader
<i>Tagapagpaawit</i>	Songleader
<i>Organista</i>	Pianist or organist
<i>Awit</i>	Song
<i>Doxology</i>	Doxology
<i>Mga Sinaulong Talata</i>	Memory Verse
<i>Awit</i>	Song
<i>PagAaral</i>	Lesson
<i>Topic</i>	Topic
<i>Text</i>	Text
<i>Balitaan</i>	Announcements
<i>Awit sa Pagsamba</i>	Psalm of worship
<i>Pambasa ng Sagutan</i>	Responsive Reading
<i>Panalangin</i>	Prayer
<i>Awit</i>	Song
<i>Mensahe</i>	Message (sermon)
<i>Text</i>	Text
<i>Topic</i>	Topic

<i>Awit Panawagan</i>	Invitational Song
<i>Panalangin</i>	Prayer
<i>Awit sa Dulang</i>	Song of the Lord's Table
<i>Pagbasa</i>	Table meditation
<i>Panalangin</i>	Prayer
<i>Pamamahagi</i>	Sharing the Lord's Supper
<i>Pagbasa sa Kaloob</i>	Meditation for the offering
<i>Awit sa Kaloob</i>	Song of offering
<i>Pasasalamat</i>	Thanksgiving prayer
<i>Awit Pangwakas</i>	Closing Song
<i>Pagpapala</i>	Blessing or benediction
<i>Tatlong Amen</i>	Threefold amen

Churches of Christ celebrate the Lord's' Supper, or communion, weekly, in order to imitate the first century church. This practice is based on Scripture precedents such as Acts 20:7 when the disciples met on the first day of the week to break bread. The Lord's Supper table contains the finest materials the church can afford. Often, a lace tablecloth covers a mahogany carved table, with metal or wood trays containing the elements of grape juice, always unfermented, and communion wafers.<sup>38</sup> These containers are often covered with matching metal or wood covers or another lace cloth. Two presiding men, usually the church elders, will stand behind the table, one giving a Scripture reading which is normally I Corinthians 11:23-31. One elder offers a prayer of thanks for the bread,

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<sup>37</sup> Translation of this service order was provided by Bro. Jesse Pasco, Pasig Church of Christ, May 26, 2003.

<sup>38</sup> Unfermented fruit of the vine is considered the correct liquid, rather than wine.



and the other a prayer of thanks for the cup. The servers, always male and often the church deacons, take the bread trays and cup trays row by row through the seated congregation. All baptized members of the church are welcome to partake of the Lord's Supper. Members of other churches are welcome to partake if they are visiting, because Churches of Christ practice a Lord's Supper table that is open to all present who wish to remember Christ in this way.<sup>39</sup>

However, the time of the Lord's Supper within the Filipino worship service is different from the usual American practice of having the Lord's Supper before the sermon or message. In most Filipino Churches of Christ the Lord's Supper is at the end of the service, and is considered one of the two special parts in the worship time. The message, or sermon, is one, and the assembly around the Lord's Table is the other. It is unknown for Churches of Christ to worship without the Lord's Supper, in distinction to many Protestant groups, who celebrate communion only monthly or annually. Churches of Christ consider gathering on the first day of the week to break bread one of the primary ways in which first century Christian practice should be the model for

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<sup>39</sup> Thomas and Alexander Campbell, two of the founding fathers of Churches of Christ, offered an open communion table when their Auld Licht, Anti-Burgher, Seceder Presbyterian sectarianism was transferred to the frontier of America in the early 1800s. The Campbells considered the closed table a shame on the church and a sign of its disunity. See Chapter Two for a detailed account of Campbell's life.

the modern Christian.

Most churches have kept this order of service from the time of the early missionaries, but have replaced the hymns with contemporary music. Virtually all services, except Christ's Church Makati, have the same order of corporate worship each week. Christ's Church Makati normally has the sermon before the Lord's Supper on the more traditional Filipino model, but occasionally may change to the more traditional American pattern placing the Lord's Supper first.

The Churches of Christ emphasize the Scriptures in worship. Many churches will have a memory verse time, when members of the congregation recite passages that they have memorized through the week. Scripture readings, traditionally read responsively between a leader and the congregation, are also popular, often placed on a transparency on the overhead projector.

The preacher and men, usually the church elders, who preside at the Lord's Supper table are normally dressed in a long-sleeved formal shirt, called a *barong tagalog*, which is considered in the Philippines native dress equivalent to coat and tie. The church leaders will often have matching *barong tagalog* tailored for them to wear on Sundays. The men who distribute the Lord's Supper are usually in short-sleeved *barong*, as are the worship team and musicians. Women usually collect the offering,

often dressed in a lightweight jacket matching the other deaconesses, worn over their Sunday clothes. Women can also be singers in the praise team or, at special events such as provincial or national conventions, serve as song leaders or musicians.

*Talaan ng mga awit ukol sa gawain*

**List of Songs in accordance with usage**

Each of the *himnario* editions has a topical listing of songs to guide worship preparation. This list complements the service painted on the chalkboard at the Muntinlupa Church of Christ. The categories show that particular songs should fit in specific sections of the worship service. The weekly order of worship, permanently painted on the green board, left vacancies for songs to be inserted week by week from the *himnario*, as were the Sunday School and sermon texts. This song index guided a song leader or worship presider to make appropriate musical choices for the worship service he was planning. According to the introduction, the main purpose of the *himnario* was for corporate worship and preaching.

It is important to note that this guide to the usage of the songs is not a theological outline, but a practical one. The English *Favorite Hymns* topical index has many parallels with the Tagalog *himnario* topical index. Blanks indicate no parallel category in the *himnario*.

Table 6. Similar Categories in Favorite Hymns and the *hymnario*

Favorite Hymns	<i>Hymnario</i>	English Translation
Opening Songs		
General Purpose		
Funeral	<i>Sa Patay, Langit at Paghuhukom</i>	For death, heaven, and judgment
Mother		
Children	<i>Paaralang Lingguhan</i>	Sunday School
Youth	<i>Pagsisikap Kristiano</i>	Christian Endeavor
Christmas	<i>Pasko</i>	Christmas (9 songs)
Easter	<i>Pagkabuhay na Mag-uli Sa Pitong Wika</i>	Resurrection Seven Last Words
Invitation	<i>Pag-aanyaya</i>	Invitation
Baptism	<i>Bautismo</i>	Baptism
Communion	<i>Banal na Hapunan</i>	Lord's Supper
Church Worship	<i>Pagsamba sa Dios</i>	Worship of God
Thanksgiving	<i>Pagpapasalamat</i>	Thanksgiving
Two-Page Choruses		
Short Choruses		
Memorial and		
Responses		
Closing Hymns	<i>Pagpapasimula't Pagwawakas</i>	Opening and Closing

Two Tagalog categories are available for both the Children category and the Easter category, with the Tagalog index including a *Seven Last Words* group to commemorate the *pasyon*, parallel to the practices of the wider Filipino society.

Table 7. Categories unique to the *hymnario*

Gawaing Misionero	Missionary activity (4 songs)
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Pagtatalaga	Doctrine (5 songs)
Pamumuhay Kristiano	Christian living (20 songs)
Panalangin	Prayer (10 songs)
Pangangaral ng Ebanghelyo	Teaching the Gospel (75 songs)
Sa Ating Paninindigan at	Our plea and church (6 songs)
Sa Maysakit	For the Sick (7 songs)
Sa Iba't ibang pagkakataon	For other occasions (8 songs)
Araw ng kapanganakan	(Birthday) (3 songs)

The addition of so many specialist categories in the Filipino *hymnario* reflect a different view of church worship when compared to the 1933 edition of *Favorite Hymns*. New categories appear, such as missionary activity and songs about the Churches of Christ plea and the Churches of Christ in the Philippines. The American Churches of Christ did not create a separate body of songs about their doctrines or their plea for their worship services. In contrast to a hymnbook such as John Wesley's, which he identified as a "little body of experiential and practical divinity," neither the English *Favorite Hymns* nor the *hymnario* guide attempts to articulate a systematic theology. The songs are grouped into certain categories for use in worship service, by location and designation of the type of lyrics and intent of the *hymnario* editors.

#### **Song Categories as listed in the *hymnario***

##### ***Araw ng kapanganakan***

**(Birthday or birth anniversary) (3 songs)**

In many Churches of Christ, birthday and wedding anniversary celebrants are greeted during the announcements or by note in the church bulletin. Filipino birthday celebrations focus on honoring the parents for bringing the child into the world and sacrificing to raise him or her. Birth anniversaries also remind the extended family of the location of each of its members in age order, which is important when showing respect to older siblings and family members. The local church, which may contain several intermarried extended families, honors the birthday celebrants and the order of age-based respect is maintained among the members.

***Banal na Hapunan***

**Lord's Supper (5 songs)<sup>40</sup>**

*Doon sa krus (43 At the cross)*

*Aba Akong 'Di Gasino (176 Just as I Am)*

*Awit sa Hapunan Ng Panginoon (185 Song for Lord's Supper)*

*Ang Tinapay ng Buhay (189 Bread of Life)*

*Tinapay ng Langit (193 Bread of Heaven)*

The Filipino Churches of Christ consider the Lord's Supper the high point in their worship. The service becomes deeply serious as the song before the Lord's Supper is sung, and the men who will lead and serve

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<sup>40</sup> A sample of songs from each *himnario* category shows their variety.

process to the front of the chapel. Three of these songs, *Doon sa Krus* (43 *At the Cross*), *Ang Tinapay ng Buhay* (189 *Break Thou the Bread of Life*) and *Tinapay ng Langit* (193 *Bread of Heaven*) are still sung at the Lord's Supper (communion) each Sunday. Even in churches where the predominant music worship style is contemporary, these well-established songs for the Lord's Supper may be used. Very little contemporary music is available for the Lord's Supper location in the worship service, so these old *hymnario* favorites are used regularly in the contemporary worship services. They have been used for decades, particularly in blended traditional and contemporary services at churches like Pasig, Balic Balic, Marikina, Teresa, and Taytay.

### ***Bautismo***

#### **Baptism (6 songs)**

*Ngayon Nga ang Panahon* (222 *Now is the time to Come to Jesus*)

*Maligayan Araw Ngayon* (29 *O Happy Day!*)

*Muling Ipanganak ka* (30 *You must be born again*)

*Nang Tanggapin Ko si Hesus* (71 *Since Jesus Came Into my Heart*)

*Ng Dugo Lamang Ni Hesus* (104 *What Can Wash Away my Sin?*)

*Nalibing Na Kasama Ni Kristo* (184 *Buried with Christ*)

The Churches of Christ practice adult immersion in line with their understandings of the New Testament practice. Baptismal services take place at the close of the worship service. Theoretically, anyone not yet

baptized could respond to an invitation song and come forward to request baptism, after confessing their faith in Christ as their Lord. In modern practice, the minister or elders have taught most candidates for baptism in Bible studies, and the decision to be baptized is planned before the Sunday worship service. Some churches will baptize in their own baptistery, a small sunken tiled pool in the platform at the front of the chapel. Others may use another church's baptistery or a river or beach. It is customary for the minister of the local church to baptize the candidates. The minister or elder will use one or more of these songs while the candidate is changing clothes and preparing for the baptism. Another song finishes the baptismal ceremony. At baptism, the convert enters into Christ's family and into the church.

### *Gawaing Misyonero*

#### **Missionary activity (4 songs)**

*Padalhan Ng Ilaw (18 Send the Light)*

*Kami'y May Balita sa Bayan (44 We've a Story to tell to the Nations)*

*Dalhin Sila Kay Hesus (100 Bring them in)*

*Kung Si Hesus Ay Yayaong Kasama Ko (117 If Jesus Goes With Me)*

In the early years of Filipino Churches of Christ, missionaries and preachers used open-air crusades to gain converts. Today there are still plaza crusades in certain parts of the country. One evangelist held a crusade in Plaza Miranda in Quiapo in 2001. These efforts to reach out to



Filipinos, considered missionary or evangelistic activity, used this group of songs to share their faith.

***Paaralang Lingguhan:***  
**Sunday School (41 Songs)**

*Sa Aking Puso'y May Isang Awit (6 In My Heart there is a song)*

*Kami'y May Balita sa Bayan (44 We've a Story to tell to the Nations)*

*May Init sa Aking Kaluluwa (59 There is Sunshine)*

*O! Kristong Kaibig-ibig (77 What a Friend)*

*Tayo Sana'y Manatili (92 We will remain in the correct teaching)*

*Matamis na Pangalan (122 How sweet the name of Jesus)*

*Magtiwala at Sumonod (170 Trust and Obey)*

*Kay Tamis Ng Magtiwala (183 Tis So Sweet)*

Sunday School songs include topics about love for Christ, commitment to Him, faith, and doctrine in the church members. Sunday Schools were developed by Robert Raikes in Wales in the late 1700s to provide basic literacy for boys who worked in the mines each weekday. The Christian education movement grew rapidly in the United States as preachers established churches on the frontier. The minister, often the most educated man in the community, developed classes in Christian beliefs, Bible teaching, music, and Christian living. Churches of Christ have often had an adult Sunday School program to continue to build the Christian training of adult members as well as the children, strongly

modeled on the American churches' practice.

*Pag-aanyaya*

**Invitation (21 Songs)**

*Kay Hesus Tahong Lahat (25 Jesus with me All the Time)*

*"Sinoma'y" Lumapit sa Akin (37 'Whosoever' Surely Meaneth Me)*

*May Kapangyarihan Ang Dugo (54 There is Power in the Blood)*

*Dalhin Sila Kay Hesus (100 Bring Them In)*

*Ang Daang Patungo Sa Krus (167 The Way of the Cross Leads Home)*

This selection of songs for invitation demonstrates the appeal made to the non-Christian who does not yet know the power and forgiveness of God. The songs use both emotion and reason to persuade the non-Christian to make a public profession of faith. The Churches of Christ expect public commitment to Christianity to occur in the context of a worship service. There has always been an uneasiness between the revivalist altar call, characteristic of the American frontier revivals, and the reasonable Christianity based on Biblical evidence that is at the center of Churches of Christ belief. However, some missionaries transferred revivalist techniques from the United States to the Philippines. The invitation song is the appropriate time in the worship for new believers to make a public profession of faith, confessing Christ as the Lord and Savior, and then to request baptism. In years past, these responses to the invitation were spontaneous, but the modern convert

has often had teaching by the minister or other church leaders. Sometimes after listening to a persuasive sermon, persons who wished to be baptized came to the front of the chapel during the singing of the invitation song and asked to be immersed.

***Pagkabuhay na Mag-uli***

**Resurrection (4 songs)**

*Nabuhay Si Hesus Ngayon (158 Christ the Lord is Risen Today)*

*Ang Manunubos Ko'y Buhay (159 I Know that My Redeemer Liveth)*

*Umaga Ng Pagkabuhay Na Mag-uli (161 On the Resurrection Morning)*

*Si Kristo Ay Nagbangon (162 Christ Arose)*

Although Churches of Christ do not follow the church calendar, the major events of the Easter season are recognized (see *Seven Last Words* below). Easter Sunday (often referred to as Resurrection Sunday) is normally celebrated with a sunrise service, which in some churches will begin as early as 4:30 or 5:00 AM. The service is always full of joyous singing, even at the early hour. Many times a special fellowship breakfast is served after the worship service.

***Pagpapasalamat***

**Thanksgiving (7 Songs)**

*Mapalad Na Pag-asa (24 Blessed Assurance)*

*Buhayin Mo Kaming Muli (40 Revive Us Again)*

*Pala Niya'y Iyong Bilangin (109 Count Your Blessings)*

*Purihin Ang Ngalan Ni Hesus (124 Praise the Name of Jesus)*

The Churches of Christ sing thanksgiving songs during the presentation of tithes and offerings. Offerings are the time to give back to God a portion of the good things with which He has blessed the church family. The church offerings are normally used for paying the minister, building maintenance, and physical materials such as utilities and supplies for the Sunday School. Filipino churches have not had much experience at providing financial support to Christian work outside the local congregations.

***Pagpapasimula't Pagwawakas:***

**Opening and Closing (6 songs)**

*Sa Aming Pagtatapos (140 Lord At this Closing Hour)*

*Pagpalain Mo Kami sa Aming Paghihiwalay (141 Dismiss Us with Thy Blessing)*

*Suma-iyo Ang Dios (198 God be With You)*

*Doxologia (199 Doxology)*

*Ang Ama'y Papurihan (200 Gloria Patri)*

This group of songs have been routinely used for opening or closing a worship service. The doxology is only occasionally sung at the close of the offertory time, as the offering baskets are carried to the front of the

chapel and placed on a table. The responses *Suma-iyong Ang Dios* and the *Doxologia* are only occasionally sung in the churches.

***Pagsamba sa Dios***  
**Worship of God (51 Songs)**

*Banal, Banal, Banal (1 Holy, Holy, Holy)*

*Purihin Siya! Purihin Siya! (Praise Him! Praise Him!)*

*Sa Halamanan ng Buhay (15 In the Garden)*

*Kailangan Ko Si Hesus Lagi Na (26 Just When I Need Him)*

*Si Kristo Ang Saligan Ng Iglesia (34 The Church's One Foundation)*

*Lapit, O! Haring Marangal (39 Come, Thou Almighty King)*

*Ang Paghawak Niya sa Akin (70 The Touch of His Hand on Mine)*

*Mata'y Buksa't Nang Mamasdan (145 Open My Eyes)*

*Aba Akong 'Di Gasino (176 Just As I Am)*

This broad category of songs ranges from the formal to highly sentimental gospel songs. These songs describe an attribute or work of God to open the worship service, focusing the attendees' hearts and minds on the magnificence and intimacy of their relationship with God. Most theologians and hymnologists would have trouble finding a common thread of definition in this diverse category.

***Pagsisikap Kristiano***  
**Christian Endeavor (3 songs)**

*Purihin ang Diyos (211 Praise God)*

*Ikaw Ang Butong Buhay (129 Rock of Ages)*

*Pagsisikap Kristiano (103 Christian Endeavor)*

The interdenominational youth organization, Christian Endeavor, managed to penetrate the sectarian shell of Churches of Christ. As the foundation of modern Christian Youth Fellowships (meeting in most Churches of Christ today), the Christian Endeavor prepared young people for Christian leadership by age-appropriate training. The songs that are sung in the CYF today would not reflect these choices from the *hymnario* because more contemporary Christian praise music, pop or rock is used instead.

### ***Pagtatalaga***

#### **Doctrine (5 songs)**

*Ikaw Ang Butong Buhay (129 Rock of Ages)*

*Patnugot Ko Ay Si Hesus (130 He Leadeth Me)*

*Tulungan Ako Na Makita Ang Aking Dako (131 There's a Place for Every Worker)*

*Gawin Mong Kami'y Magkaisa (138 Blest Be the Tie)*

*Tumindig Ka Kay Hesus (175 Stand Up for Jesus)*

Rather than teaching doctrines, these songs would affirm that doctrinal correctness exists and that Christians should take a stand for their particular doctrines. Churches of Christ would include the Deity of

Christ, a literal resurrection, inerrancy and infallibility of the Scriptures, importance of baptism in becoming a Christian, and many other doctrines as essential beliefs. Areas for acceptable disagreement would include the millennium, certain local practices, or partaking of the Lord's Supper on a weekday.<sup>41</sup> Churches of Christ do not recite any formal creed, although their doctrines will be parallel with established Christian orthodoxy. One of the most popular slogans is "no creed by Christ, no book but the Bible, no name but the Divine."

***Pamumuhay Kristiano***  
**Christian living (20 songs)**

*Gumawa, Gumawa (32 To the Work)*

*Huwag Kang Patutukso (67 Yield Not to Temptation)*

*Tumalad Kay Hesus (119 More Like the Master)*

*Isang Kawal Ba Ako Sa Krus? (132 Am I a Soldier of the Cross?)*

*Laging Gumawa Ng Kabanalan (144 Do a Deed of Kindness)*

*Magtaning Ng Oras Sa Pagbabanal (187 Take Time to be Holy)*

Because of the emphasis on the place of baptism (immersion) in the process of becoming a Christian, Protestants have accused Churches of Christ of having a works-based salvation. Churches of Christ teachers would strongly disagree and turn the discussion back to the role of

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<sup>41</sup> The eating of a particular type of cooked pigs' blood is one typical ongoing point of

baptism in the first century. The Churches of Christ stress Christian living throughout the week. This is not from the Pentecostal idea of the Holy Spirit (often called the second work of grace) but because the Churches of Christ believe that the Holy Spirit is given at baptism, citing Acts 2:38. These songs remind Christians to pray, do good deeds, remember their Christian ethics, and follow Christ in a spirit of self-sacrifice.

***Panalangin***  
**Prayer (10 songs)**

*Si Hesus Lamang (69 I Must Tell Jesus)*

*Inisip Mo Bang Manalangin? (190 Did you Think to Pray?)*

*Ang Pinagpalang Oras Ng Pananalangin (191 Tis the Blessed Hour of Prayer)*

*Ang Matamis Na Dalangin (195 Sweet Hour of Prayer)*

*Ama Naming Na Sa Langit (196 Moment by Moment)*

In the worship service the worship leader would select one of these songs as preparation for a pastoral prayer, acknowledging the concerns of the church members. Prayers are always done *extempore*, and the Lord's Prayer is rarely recited.

***Pangangaral ng Ebanghelyo***  
**Teaching the Gospel (75 songs)**

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discussion, in light of Acts 15, and the instructions of the Jerusalem council.



*Kay Tamis Ng Magtiwala (183 Tis so Sweet to Trust in Jesus)*

*Sa Mga Pangako'y Umaasa (23 Standing on the Promises)*

*O! Kristong Kaibig-ibig (77 What a Friend we Have in Jesus)*

*Nakilala Ko Ang Aking Sinasampalataya (85 I Know Whom I have Believed)*

This group of songs affirms the goodness of the gospel in the life of the Christian. These songs encourage and affirm the ongoing relationship of the Christian to his Lord.

### ***Pasko***

#### **Christmas (9 songs)**

*Oh! Munting Nayon Ng Betlehem (151 O Little Town of Bethlehem)*

*Gabing Matahimik at Banal (154 Silent Night)*

*Sanlibutan Ay Magsaya (155 Joy to the World)*

*Noo'y Gabing Madilim Nang Dinggin (157 It Came Upon the Midnight Clear)*

*Bulong ng Kaaliwan (205 Whispering Hope)*

The Filipino Churches of Christ rejected Christmas as a pagan holiday during the early years of their existence, but churches now celebrate the holiday. Decorations in church were not encouraged in the early years, but today may even include a Christmas tree in some churches. Many Tagalog Christmas songs now are used in churches' Christmas worship, as well as the best known English language carols. Sunday School

Christmas parties usually provide a special event with small gifts and treats. In modern Christmas services, the seasonal carols are sung in English and mixed with contemporary praise choruses that contain no Christmas theme.

***Sa Ating Paninindigan at Iglesia***

**About our plea and our church (6 songs)**

*Ang Ating Paninindigan (111 Our Plea)*

*Tulungan Ako Na Makita Ang Aking Dako (131 There's a Place for Every Worker)*

*Kristiano Lamang Ako (139 I'm a Christian Only )*

This group of songs stresses the identity and uniqueness of the Churches of Christ. One song, *Mabuhay ang Iglesia ni Kristo* (214 *Long Live the Church of Christ*) was misplaced into the *for the sick* category, but should belong in this group. Many of the songs in the *hinnario* do not teach theology directly, but these six songs have shaped the Filipino churches by identifying slogans and themes in Churches of Christ belief and linking them with memorable tunes.

***Sa Maysakit***

**For the Sick (7 songs)**

*Si Hesus Ba'y Nalalaan (116 Does Jesus care?)*

*Ikaw Ang Butong Buhay (129 Rock of Ages)*

*Si Hesus Ang Kasi Ng Aking Kaluluwa (188 Jesus Lover of my Soul)*

Songs for the sick are for invalid church members. There are no aged homes in the Philippines, so elderly family members are cared for in the family home by younger members. Filipinos consider it disgraceful for parents to be in nursing or care homes. Providing Christian worship and the Lord's Supper from the church family is a normal practice on Sunday afternoons after worship. A portable communion set may be used for this purpose as the leaders sing a bedside song, from the family *hymnario*

### ***Sa mga Bata***

#### **For the Children (4 songs)**

*Sa Utos Ng Dios Tayo'y Sumunod (19 Sunlight)*

*Masayang Alingawngaw (65 Joybells in My Heart)*

*Maging Sinag Ako (142 I'll be a Sunbeam)*

*Mata'y Buksa't Nang Mamasdan (145 Open My Eyes)*

These songs for children represent the strength of graded Sunday Schools in the United States until the 1960s, and that strength was passed on to the Filipino Churches of Christ. Children's choruses began to emerge such as *The Wise man and the Foolish Man*, *Only a Boy Named David*, *This Little Light of Mine*, and many others. With the advent of cassette tapes and the Daily Vacation Bible School, children's church music is now imported from publishers such as Standard Publishing.

Organizations such as the Hand Ministry in the Philippines take the Standard Publishing DVBS materials and adjust them to Filipino children, changing language and lesson applications

One song, *Kristiano Ayon sa Biblia* (143 *A Bible Christian I would be*) may also be misplaced from the section on *Paninindigan*, where it is listed in other editions.

***Sa Patay, Langit at Paghuhukom:***

**For death, heaven, and judgment (12 songs)**

*Sa Ilalim Ng Kanyang Palad* (62 *Under His Wings*)

*Kapayapaa'y Laging Kaakbay* (95 *It is Well with My Soul*)

*Maririkit Na Gusali* (98 *Ivory Palaces*)

*Ang Panginoo'y Siyang Huhukom* (105 *When the Roll is Called Up Yonder*)

*Kung Lahat Ay Sumapit Sa Langit* (108 *When We all Get to Heaven*)

Church of Christ funeral services follow a typical Filipino pattern of having seven to nine nightly services, each one like a shortened worship service. The services consist of music to offer consolation and hope, a devotional, and time to share memories or greetings from the extended family members present. This selection of songs would be suitable for the wake services, keeping a balance between joy for attaining heaven and comfort for the bereaved family.

***Sa Pitong Wika***

### Seven Last Words (6 Songs)

*Ang Luma't Sira-sirang Krus (9 The Old Rugged Cross)*

*Si Hesus Ang Nagligtas (45 Jesus Keep me Near the Cross)*

*Ipinako sa Krus (49 Nailed to the Cross)*

*Korderong Humugas (94 My Faith Looks Up to Thee)*

*Pastor Kang Aming Patnugot (137 Savior Like a Shepherd Lead Us)*

*Isaysay Ang Buhay Ni Hesus (150 Tell Me the Stories of Jesus)*

Traditional Passion week services are held throughout the Philippines.<sup>42</sup> Churches of Christ, while they do not follow a liturgical year, but may hold Good Friday services with the seven last words of Christ as the theme. These are usually quite long, imitating the *Pasyon* readings normally done in Roman Catholic churches.<sup>43</sup> Churches of Christ usually have singing and a lengthy sermon during the afternoon of Good Friday.

### *Sa Iba't ibang pagkakataon*

#### For other occasions (8 songs)

*Ikinukubli Ang Aking Kaluluwa (72 A Wonderful Saviour)*

*Samahan Mo Ako Hesus (91 Abide With Me)*

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<sup>42</sup> Fenella Cannell, *Power and Intimacy in the Christian Philippines*. (Cambridge: Cambridge University Press, 1999), 167-192.

<sup>43</sup> Arche Ligo, "Liberation Themes in Philippine Popular Religiosity: A Case Study" *Voices of the Third World*, Volume XVI #2, December 1993, 117-120.

*Kami Ay Pangunahan Mo (97 Lead On, O King Eternal)*

*Lagi na Si Hesus (118 More About Jesus)*

*Ilagtas Kami Panginoon (179 Master the Tempest is Raging)*

Special numbers are occasionally sung by a mixed voice or women's choir within the worship service. Traditionally, special solos or choral numbers were not sung during the worship service. However, at special conventions, choirs performed in choir galas, with representation by provincial groups. Pasig Church of Christ has a volunteer church choir which is accompanied by a cassette tape. Karaoke in the general Filipino culture has made an impact on special numbers.

#### **Original Songs from the Pre-1950 *himnario***

The 1962 words only *Ang Himnario Kristiano* has forty-one songs that are from the oldest known *himnario*. Only five of these songs were included in the 1995 edition with tunes printed. These songs are of particular interest because they pre-date the American gospel songs from *Favorite Hymns Number One*, on which the 1962 *Ang Himnario Kristiano* was based. None of these are in current usage in the churches.

#### **Tradition, History and the *Himnario***

History plays its role in Churches of Christ as many members revere the older missionaries who came at great personal sacrifice to be in the

Philippines. Leslie Wolfe, imprisoned by the Japanese during World War II, served the churches from 1907 to 1945. When Mr. Wolfe died in 1945, his wife, Carrie Wolfe, stayed in the Philippines working as a missionary until 1963.

The churches developed as an extended family group, held together by their beliefs, their common worship which included hymns, which taught their faith, practices that followed that faith, and Filipino leaders linked to the missionaries. While Churches of Christ would not subscribe to apostolic succession, there is a sense in which leaders who are trained by missionaries are considered capable substitutes for the missionary.

Even though history as history is not always well understood at the national level, a sense of history and identity binds the church members together in a more intimate, personal way. The *kapitiran* (brotherhood) knows the members of the brotherhood community. Even if there are conflicts between members, both of the parties remain in the family of believers. A network of relationship and shared experiences holds the community's members together. The *himnario* plays its role as a body of shared songs, although it is not organized as a systematic hymnal of theology.

Musical expertise produces vocal and choral music of reasonably high

quality in the Churches of Christ, particularly manifested in the current generation by musicians such as Abigail Oliveria Bagain, Alex Alex, and Jon Jon Jose. The 16-voice Praise Theme (led by Bagain and Alex) and 24 voice *Musica Sacra* (conducted by Jose) perform in Tagalog and English choral ensemble. The members are from many different local churches, and rarely perform at Sunday worship services, but only at conventions or special concerts. This musical tradition stems from Church of Christ members who have trained at the University of the Philippines Music Department and other universities who train madrigal or choral groups.

Historical collective memory is celebrated at church anniversaries in most local congregations. These special events usually consist of an extra worship service, which focuses on the achievements and leadership of the church, followed by a shared fellowship meal similar to a fiesta. Visitors from other churches will come to share the festivities.

#### **Worship Transition away from the *Himnario***

The First Philippine International Christian Convention, held in April 1992 at the International Convention Center in Pasig, Metro Manila, continued musically in the tradition of the *himnario*, but with some additional newer music. In the convention program, all the songs were listed in a special song supplement. Glimmers of the radical musical changes that would happen are shown in the worship outlines.



National conventions open with civic ceremonies. A high-ranking government official or city mayor will open the program, with the singing of the national anthem, flag processional, and greetings from the convention president.<sup>44</sup> During the 1992 convention, congregational singing used lyrics from the *himmario* and other sources being printed in the program. English gospel songs such as *Amazing Grace*, *Blessed Be the Tie*, and *God be With You* were included in the singspiration, sung in English. The concept of singspiration is another American worship tradition. In many parts of the United States in the 1950s and 1960s, churches combined for a special service, often on a Sunday evening. They would sing and share special numbers from the different churches, with a musical emphasis and a short devotional. These singspirations gave the audience an opportunity to select favorite hymns. When the word *singspiration* arrived in the Filipino Churches of Christ, it came to describe the singing at the beginning of most worship services each Sunday, at youth meetings, or at womens' fellowships.

Because the 1992 convention was an international convention in conjunction with the National Convention of the Filipino Churches of Christ, newer English songs were scheduled for congregational singing

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<sup>44</sup> At the 2001 Centennial Celebration, Her Excellency Gloria Macapagal Arroyo, President of the Philippines, gave the dignitary's traditional welcome.

in the plenary sessions. In the opening session on Friday evening, these included, *His Name is Wonderful*, a contemporary style song of the 1950s, *Majesty* by Jack Hayford, *There's Something about That Name*, by Bill and Gloria Gaither, and *Jesus, Name above All Names*. This group of contemporary Christian songs was followed by three Tagalog songs, *Si Ngalan ni Hesus* (11 *The Banner of the Cross*); *Purihin Ang Ngalan Ni Hesus* (124 *Praise the Name of Jesus*), and *Papurihan Ang Diyos* (*Praise God*).<sup>45</sup> In addition to the English speaking guests present for the international convention, many Ilocano (northern Luzon) and Cebuano Christians (from the central and southern Philippines) prefer to sing in English. They consider Tagalog an imposed language replacing their own mother tongues.

This convention was a turning point in convention style worship in the Philippines. The 1997 National Convention, held again at the Philippine International Convention Center in Pasay City, Metro Manila, utilized the full-fledged praise band, praise team singers, and contemporary music.

### Conclusion

The importance of the *Ang Himnario Kristiano* to the worship practice and identity of Churches of Christ in the Philippines has been

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<sup>45</sup> The source of this song is unclear, but it is in neither edition of the *hymnario*.

## Chapter Five

### Contemporary Worship Materials

The Churches of Christ began in 1901 when American missionaries came to the Philippines. Filipino and American church leaders began preparing a hymnbook, called a *himnario*, during the 1920s, using the revivalist gospel songs popular during the period. The *himnario* contained translations of these songs into Tagalog, the language of the central Luzon (where Manila is situated). These songs became the main source of music for worship in the churches for almost 80 years. The earliest editions of the *himnario* contained lyrics only. However, in the mid-1930s, Christian workers printed an edition with four-part hymn tune music. Filipino musicians performed the *himnario* songs in the same ways as Americans, with a song-leader beating the rhythmic meter, and a pianist, or very occasionally a guitarist, as accompanist. In rural areas, the songs were sung *a capella* when there was no available instrumentalist. Musicians trained at Bible colleges, learning to play the *himnario* songs from the music and to beat the time patterns for song leading in the correct meter. This pattern of church music, derived from the evangelistic rallies of the late nineteenth and early twentieth centuries, left deep imprints on both American and Filipino Churches of Christ worship for most of the twentieth century. Books that teach song leading are still for sale in the

Philippines, reprinted by missions groups.<sup>1</sup>

The worship practice of the American churches became the standard pattern for weekly corporate worship. The Sunday school, to teach church members and their children with age-graded classes, met for approximately an hour before the beginning of the worship time. After the classes, the worship service lasted one and one-half hours each Sunday. Many of the services would start at dawn, so that the members would wait to eat breakfast until after the worship service and communion time.<sup>2</sup>

In the early 1990s, the praise and worship (contemporary Christian music) movement entered the Philippines with short-term mission teams and other visitors from the United States.<sup>3</sup> The 83<sup>rd</sup> National Convention and First International Convention, held simultaneously in 1992, introduced some of the earliest contemporary music for the churches

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<sup>1</sup>Joe Parks, *Song Leading Made Easy*. Parañaque, Metro Manila: Church Strengthening Ministry, 1992. This book is for sale in several malls and bookshops in the Manila area. It represents this hymnbook type of revivalist worship. The song leader was the one who announced the hymn numbers and who kept the congregational singing together by beating the rhythmic meter.

<sup>2</sup>These early services are predominant in Rizal province, where the Churches of Christ that ring Laguna de Bay may have an early service at 4:30 am, and a later service at either 6:30 or 8:00 am. The lifestyle rhythm of the fishermen of Laguna de Bay who often fish at night and before dawn seems to be the reason for these early services.

<sup>3</sup>Throughout this research, contemporary Christian music and praise and worship will be used interchangeably, even though in the music trade, contemporary Christian music is the music for personal listening, while praise and worship is the contemporary music

through the convention musicians.<sup>4</sup> Christ in Youth, an organization that develops young people as Christian leaders, brought exciting new music to the young people's national retreats hosted each April in Los Baños, Laguna, south of Metro Manila.<sup>5</sup> Visiting CIY musicians from the United States taught new music, which was then disseminated through copies that the visitors left for the Filipino musicians. Through the informal sharing of this music, the new styles entered the local churches. Young people would learn the song by imitation, even copying the words and chord symbols by hand into notebooks, and then take the new music home to their churches.

Along with this informal invasion, imports of material from American Christian music companies such as Hosanna, Integrity, and Star Song, as well as Filipino-composed songs, joined the older forms of *himnario* based worship through book and music stores. Bookstores such as National Book Store, Philippine Christian Book Store and small vendors in the shopping malls began carrying books, cassettes, and CDs of American

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for corporate worship. As developing genres, they overlapped considerably, so their use as synonyms is acceptable.

<sup>4</sup> See Chapter Four for a full discussion of the new music introduced in the convention program.

<sup>5</sup> Ministers Bob Stacy and Larry Green started Christ in Youth, a program for discipling young people, in the early 1970s. With a staff of more than forty, CIY hosts several regional conferences in the United States as well as international sessions like the one at Los Baños. Christ in Youth Filipino conferences began in 1995 at the invitation of Dennis McKinney, a well-respected veteran Church of Christ missionary in the Ilocano region.

contemporary Christian music for worship. Some charismatic Catholic fellowships started to use similar choruses for much of their worship. One Church of Christ member, Jeff Oreta, is an executive with the House of Praise Christian music shops in Metro Manila.

Today, most churches in Metro Manila and its surrounding provinces sing contemporary choruses with an energetic praise band consisting of a drummer, rhythm guitar, electric bass, keyboard, and sometimes, tambourines. Contemporary chorus music is available in a lead sheet format through magazines and booklets. These newsprint books provide interviews with musicians, articles, lyrics, chord symbols, and guitar chord charts. Most guitarists play by ear, imitating the melody as they heard it from a recording or at a national gathering such as Christ in Youth. Only one or two churches can afford a digital projector, but most churches use an overhead projector for the words that are often handwritten. Some provincial congregations still use only the *himnario*, but these are primarily in the distant provinces far from Metro Manila.

The youth of the population also affects the worship practice. Dance is an integral part of daily life for young people, with disco teams formed in many areas of the country at the *barangay* or community level, as well as the traditional Filipino dances taught in public school. Drums have been a feature in Filipino life for centuries, so the strong percussion of the new

forms of music such as rock, hip-hop, and disco fits in well. When Filipinos worship with this new music, it is usually energetic and loud, emphasizing the bass on the amplifiers. Clapping, swaying, and bouncing accompanies the singing even in the Churches of Christ, who have no historical or theological link with the Pentecostal or charismatic movements.

In a poor country, instruments can be expensive to purchase, so the churches may approach a member working overseas, who has a larger income, to donate instruments, sound equipment, and amplifiers for the praise team. An electric guitar and amplification of some sort, even a *karaoke* machine, will be the first electrical equipment the church normally purchases.

This chapter will explore the various resources available for contemporary praise music in the Metro Manila area.

### **Contemporary Christian Music published in the Philippines**

Most music publishers use simple methods of desktop publishing to reproduce music inexpensively for the Philippine market. One can occasionally find well-printed, imported music in department stores, music shops, or bookstores from overseas sources. However, most locally published materials are booklets or magazines, in a soft cover poster board binding with newsprint pages. These simple books have replaced

the copying which was used informally during the early invasion of contemporary Christian music.<sup>6</sup> When Filipino Christians visit the United States, they often send materials home. New books, tapes, or compact discs will come back for the use of musical family members or the local church musicians. In addition, Filipino publishers are developing new volumes for churches and individuals to use for worship.

### *Blessing magazine*

One of the most popular sources for contemporary worship music in the Philippines is the *Blessing* series of magazines, published by Rejoice Communications of Manila.<sup>7</sup> The *Blessing* magazines contain articles about contemporary Filipino and American Christian artists and contemporary English and Tagalog lyrics with guitar chords. Charismatic Catholic fellowships as well as Protestant groups throughout the country use the books. The editors attempt to comply with international copyright law by seeking copyright permissions. Where copyright and authors are known, they are noted under the title. Permission from Mr. Johnny Sy, owner of Praise Inc., local representative for many of these songs, is also

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<sup>6</sup> Filipinos collect all sorts of musical lyrics in their notebooks. Even the researcher's daughters have had lyrics to Filipino love songs hand copied and sent to them to initiate courting (at ages 6 and 9, respectively!). These informal lyric notebooks are a regular feature of life for Filipino young people.

<sup>7</sup> Noel Hernandez, Editor. *Blessing Lyrichordbook, Volume 1*. (Sta Mesa, Manila: Rejoice Communications, 1998).



included.<sup>8</sup> In Volumes 4 and 5, additional thanks for permission are on the magazine masthead as well.

*Blessing Volume One: Love, Praise and Prayer in Song*

Volume One of *Blessing* became a best seller at Christian bookshops throughout the Philippines in 1998. Costing fewer than 100 pesos, the books are affordable to virtually every church praise band.<sup>9</sup> Of the 132 pages, there are flattering interviews with Don Moen,<sup>10</sup> who visited the Philippines in that year, and Ron Kenoly, a popular black Christian recording artist.<sup>11</sup> Lead sheets (lyrics with chord symbols) accompany these articles, highlighting the composer's work with their selected songs.

Founding editor Noel Hernandez describes his personal religious pilgrimage on the editorial page. He describes the magazine as a ministry. Working within Couples for Christ, a Catholic support network for marriage, Hernandez connects with the Catholic charismatic (called trans-parochial) communities' musical needs. Noel's previous work in the public relations field prepared him for the publication of this magazine

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<sup>8</sup> 127.

<sup>9</sup> 55 pesos=\$US1.

<sup>10</sup> Don Moen is the creative director and executive producer for many projects at Integrity Music. He is a graduate of Oral Roberts University in Tulsa, Oklahoma.

<http://www.jionline.com/biographies/donMoen.php> Accessed June 14, 2004.

<sup>11</sup> Ron Kenoly records for Integrity Music. He grew up in Kansas then trained as a voice teacher in Southern California. <http://entertainment.msn.com/artist/?artist=111311> Accessed June 14, 2004.

for church music.<sup>12</sup> He promises an article on trans-parochial communities for the next volume.

*Blessing Volume 1* contains English and Tagalog contemporary Christian songs, children's action songs, and older campfire songs.

**Table 1. English and Tagalog songs in Blessing Volume 1.**

Category	Number of English Songs	Number of Tagalog Songs
Rejoice and Sing	116	21
Adoration	93	4
Contrition	13	5
Thanksgiving	10	3
Healing and Supplication	28	0
Reflection	52	22
Marriage Encounter	6	11
More Songs to the Lord	8	5
Lord, Have Mercy	4	11
Glory to God	1	1
Offering	8	3
Sanctus	3	3
Elevation	5	3
Acclamation	5	3
Amen	3	1
Our Father	4	4
Lamb of God	2	7
Communion	1	8
Recessional	1	1
<b>Total</b>	<b>363</b>	<b>116</b>

<sup>12</sup> Noel Hernandez, "Blessing: A Commitment to Mission." *Blessing Lyrichordbook, Volume One*. (Sta Mesa, Manila: Rejoice Communications, 1998).

Many of the songs in Volume One are folk-type songs, which predate the praise and worship movement. Anonymous songs such as

*I Have Decided to Follow Jesus*<sup>13</sup>

*If You're Happy and You Know It*<sup>14</sup>

*Walking with Jesus*<sup>15</sup>

*Every Day with Jesus*<sup>16</sup>

*Silver and Gold*<sup>17</sup>

date from the Christian Endeavor (an early youth program) and Christian camping movements of the 1940s and 1950s in the United States. By including simple English songs that the Filipino Christians already knew,<sup>18</sup> the compilers gave greater access to common songs that had been passed informally from musician to musician for two generations. This codification provided songs that would bridge gaps between *himnario* users and the praise and worship users with songs they had already learned around campfires, at retreats, rallies, or other more informal

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<sup>13</sup> Tagalog translation, 2.

<sup>14</sup> Tagalog translation, 29.

<sup>15</sup> 30.

<sup>16</sup> 21.

<sup>17</sup> 17.

<sup>18</sup> The Churches of Christ have had short-term missionary visitors from the United States, who will come for a week or up to several months, as well as its long-term residential missionary population. These short-term visitors often bring new music, additional books or instruments to leave behind, or just teach new songs in the course of their visits to churches and colleges. Since English is readily accessible for singing, the

worship gatherings.

Several songs from the *himnario* era are also included:

*I Surrender All*<sup>19</sup>

*Amazing Grace*<sup>20</sup>

*Just a Closer Walk with Thee*<sup>21</sup>

*Dear Lord, Forgive*<sup>22</sup>

*Coming Home.*<sup>23</sup>

Hernandez, working from a public relations viewpoint rather than a missiological or theological one, provides a balance of songs to please his audience, which is diverse in age and denominational loyalties.

Popular Christian songs from the 1970s are also included:

Bill and Gloria Gaither<sup>24</sup>     *Something Good*<sup>25</sup>

*Holy Spirit, Thou art Welcome*<sup>26</sup>

*I Will Serve You*<sup>27</sup>

Andraé Crouch<sup>28</sup>     *My Tribute*<sup>29</sup>

transference of simple choruses happens regularly, as it has done for many decades, outside the formal *himnario* usage.

<sup>19</sup> 69. This song is included in English in *Blessing*, but there was a Tagalog translation for it by the 1950s. It is not widely used in Churches of Christ, even though it occurs as number 329 in the early *himnario*.

<sup>20</sup> 79.

<sup>21</sup> 86.

<sup>22</sup> 80. Also known as *An Evening Prayer*.

<sup>23</sup> 79.

<sup>24</sup> Bill and Gloria Gaither are prominent performers and producers of gospel music in the last half of the 20th century. Gaither Music Company is based in Alexandria, Indiana.  
<http://www.jjonline.com/biographies/gloriaGaither.php> Accessed June 14, 2004.

Unfortunately, intellectual property credit is not given to the Gaithers in *Blessing*.

<sup>25</sup> 77.

<sup>26</sup> 47.

Twila Paris *Lamb of God*<sup>30</sup>

These favorites from outside the *himnario* reflect the informality of worship music, which began in Protestant American churches in the early 1970s. These more familiar Christian songs serve as a bridge between the *himnario* generation and the younger music on offer by musicians Michael W. Smith, Ron Kenoly, and Don Moen.

Organizationally, *Blessing's* format is not that of a standard hymnbook or even as the *himnario* in its use of categories. Themes of the lyrics rather than systematic theological categories determine the placement of songs. In its organization, the magazine reveals more of the workings of praise and worship music in the Philippines by showing the blurred lines between the song groupings. Traditional denominational hymnbooks organize hymns by doctrines such as the Trinity, the atonement, the person of God, the person and work of Christ, the church, and most other beliefs of the denomination.<sup>31</sup> However, praise and worship musicians do not work in the traditional categories of theology. Many of those who

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<sup>27</sup> 78.

<sup>28</sup> Andraé Crouch is a pastor at a church in Southern California, as well as an active musician in the recording industry for more than 30 years.

[http://www.gospelcity.com/artists/a\\_crouch.html](http://www.gospelcity.com/artists/a_crouch.html)

Accessed June 14, 2004.

<sup>29</sup> 72.

<sup>30</sup> 61.

<sup>31</sup> See the detailed table of contents of *Hymnal of a Faith Journey*. Quezon City: United Churches of Christ in the Philippines, 2002, located later in this chapter, for reference.

promote praise and worship in the trade are trained as musicians but not theologians.<sup>32</sup> This can cause top-heaviness in certain areas of belief, while neglecting other topics for congregational singing altogether. In this first volume of *Blessing*, many of the latter categories are oriented to a mass rather than a Protestant worship service (Lord, Have Mercy; Glory to God; Offering; *Sanctus*; Elevation; Acclamation; Amen; Our Father; Lamb of God). Most of the Churches of Christ would use songs from the first sections of *Blessing*, because their worship is not based on the mass.

In addition to the songs mentioned above, others are worthy of mention. *Forever Grateful*<sup>33</sup> is one of the most popular songs used in communion or devotional uses in Churches of Christ, reflecting the incarnation of Christ:

*You did not wait for me  
To draw near to you  
But you clothed yourself  
With frail humanity.*

*Lord Jesus, We Enthroned You* has also been extremely popular for the last eight years.<sup>34</sup> This volume includes a Filipino translation, but it has never been sung in Filipino at any meeting the researcher has attended. Some

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<sup>32</sup> Judson Cornwall is the Pentecostal author who first advocated the use of Psalm 100 as a template for worship. His description centers on a gradual entering of the Holy of Holies, paralleling the stages of worship to the levels of access in the Jewish temple. Judson Cornwall, *Let Us Worship*. South Plainfield, N.J.: Bridge Publications, 1983.

<sup>33</sup> Mark Altrogge, 74.

<sup>34</sup> Paul Kyle, 57.

Churches of Christ members have questioned the English lyrics. The questionable phrase, *and as we worship you, build a throne* implies that worship builds the throne of Christ. Citing Hebrews 8:1, 10:12: and 12:2, and Revelation 4-6, these Christians believe Jesus is depicted at the right hand of the throne of God as a result of his work on the cross, not as a result of human worship.

*I offer my Life* reinforces God's presence throughout the Christian's life.<sup>35</sup> This song is used in worship services and also in dedications, such as the consecration service of a young missionary bound for a neighboring country in 2001.<sup>36</sup>

*All that I am, all that I have,  
I lay them down before You, O Lord.  
All my regrets, all my acclaim,  
The joy and the pain  
I'm making them yours.  
Chorus:  
Lord, I offer my life to You,  
Everything I've been through,  
Use it for Your glory;  
Lord, I offer my days to you,  
Lifting my praise to you,*

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<sup>35</sup> Claire Cloninger and Don Moen, 8.

*As a pleasing sacrifice,  
Lord, I offer you my life.*

The simplicity of this commitment song appeals to the heart of Filipino Christians, for whom adversity and suffering are deep experiences which Christian faith helps them to understand. Even at the wake of a murdered minister's wife, this song brought spiritual and emotional comfort to the family and grieving church.

One popular British composer in the *Blessing* books is Graham Kendrick.<sup>37</sup> Two of Kendrick's well-known songs, *Shine Jesus Shine*<sup>38</sup> and *God with Us*,<sup>39</sup> have been published in the Philippines via the American imports Hosanna and Integrity music. *Shine Jesus Shine* is upbeat, often used in rallies to encourage Christians to share their faith to their neighbors. *God with Us* stresses the incarnation of Christ:

*He walked where I walked,  
He stood where I stand,  
He felt what I feel,  
He understands.*

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<sup>36</sup> To protect his identity, he is referred to as *Speedy*, since giving his real name could put him at risk from the authorities in his host country. Speedy has now been in the neighboring country for three years, working with a multinational team in ministry.

<sup>37</sup> Graham Kendrick was raised in Northampton shire and trained as a teacher. He is a prolific composer of Christian music and recordings. He helped to begin the international March for Jesus movement in the late 20<sup>th</sup> century. He worships with the Ichthus Fellowship in south London. [http://www.grahamkendrick.co.uk/bio\\_brief.htm](http://www.grahamkendrick.co.uk/bio_brief.htm) Accessed July 14, 2004.

<sup>38</sup> 45.

<sup>39</sup> 18.



*He knows my frailty,  
 Shared my humanity,  
 Tempted in every way,  
 Yet without sin.*

*Chorus:*

*God with us, so close to us,  
 God with us, Emmanuel.*

One of the most interesting Filipino songs, in *Blessing* is *Mahinahong Tiempo*, which exhorts the Christians to dance.<sup>40</sup>

*Mahinahong tiempo ng mga Kristiyano,  
 Maawa ka, Kristiyano ka, sumayaw ka naman.  
 Subtle timing of Christians,  
 Be merciful, you Christian,  
 Come on, dance, please.*

*Koro:*

*I-cha-cha mo, (echo and repeat 3 times)  
 Kristiyano ka.*

*Dance it like cha-cha You Christian*

*Other choruses:*

*I-hawaiian, (Dance it like Hawaiian)*

*Igiling ( Grind it, turn your hips like a grinder)*

*I-Aiza (Dance it like Aiza)<sup>41</sup>*

*I-Travolta (Dance it like John Travolta)<sup>42</sup>*

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<sup>40</sup> 17.

<sup>41</sup> Aiza was a child actress, known for her dance/walk called the Aiza walk where in one has to walk with slightly bended knees with hands below the chin and head turning to and fro, like a zombie walking.

This sense of movement as worship, which some Western Christians and even some conservative members of Churches of Christ might find discomfiting, is part of Filipino life. However, even the oldest Christians, brought up on the *himmario*, will clap and sway to the new music.

Walt Disney appears in *Blessing* with the song *It's a Small World*, adapted to Christian lyrics.<sup>43</sup> The verses remain the same, but the chorus is altered:

*It's a small world after all,  
Get together one and all;  
Live in love and joy and peace,  
It is God's own world.*

Don Moen and Ron Kenoly each feature in a one page, flattering article. The Moen article reflected on a successful worship concert held at ULTRA, a large basketball stadium in Pasig City, Metro Manila. Moen, as executive producer for Integrity Music, travels on behalf of the company, leading worship workshops with a team. His name has instant visibility among Filipino Christians, with many popular song favorites as

*God Will Make a Way  
We've Come to Bless Your Name*

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<sup>42</sup> In Tagalog, the prefix *i-* connotes imperative mood as if compelling/requiring one to do so. It can be placed before any verb like *isulat mo* (write it); *ihagis mo* (throw it). Translations and grammar notes from Dr. Josue Falla, June 8, 2004.

<sup>43</sup> *It's a Small World* is the theme music to a gondola ride in Disneyland, California, which contains mechanical animated figures from around the world in native costumes.

*Be it Unto Me*

*Heal Me, O Lord*

*God is Good all the Time*

Many regular attendees of the Churches of Christ have committed these songs to memory because they are sung so frequently.

Illustrations appear throughout the volume in black and white. Pictures of the artists Don Moen and Ron Kenoly are in the early pages with their songs. Other pictures are Christian reflections on Bible stories, such as the washing of Jesus' feet by Mary. Some Filipino pictures of people and places are also included. Because of the newsprint, these are not fine quality photos, but their inclusion improves the page layout.

To help musicians, there are lettered chord symbols above each set of lyrics. At the back of this volume, the editors provide a chord chart for guitar accompaniment. To help guitarists, guitar chord chart and transposition charts are included with a short article, *Some Guitar Chord Reading Basics*, to help the novice guitarist.

Songs can be located easily by the Song finder index.

### ***Blessing Volume 2: Prayer, Praise, Worship and Fun with God***

Hernandez promotes American and Filipino Christian artists in his editorial. He encourages the replacement of secular pop music with Christian music. His approach is very similar to the Praise, Incorporated, mission statement, with whom *Blessing* is partnering to promote Christian

music in the Philippines.

Praise Incorporated is the leading distributor of international and locally produced quality Christian products on praise and worship and spiritual upliftment - from music, video to literature. Established in 1980, the company continues to carry out its missionary zeal of "spreading the Word of God through music". And though the company has branched out to other products, the objective remains: To reach out to people and help promote wholesome alternatives.<sup>44</sup>

Praise, Inc. attempts to replace the secular radio and music offerings with Christian alternatives. *Blessing* is providing lyric sheets for some of these musical albums to have a wider audience. This second volume of *Blessing* promotes many different music groups, both Filipino and American. Don Moen has another interview in the lead article, after another massive worship concert in Metro Manila at the Araneta Coliseum, a 20,000-seat venue. Other featured American artists include Bill Headley, Ron Kenoly, Steve Kuban, Point of Grace, new black artist Kirk Franklin, Kathy Troccoli, Jars of Clay, and DC Talk, with a few songs from each one. One article, *Seven Ways to Praise the Lord*, examines seven Hebrew words from Strong's *Hebrew Dictionary*.<sup>45</sup> The footnote says that

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<http://www.praise.com.ph/music.html> Accessed May 4, 2004.

<sup>45</sup> 15.

Steve Cuban used these words in his exhortations during his recent Manila concert.

This issue promotes the Filipino Christian artists, as well. Arnel de Pano, a musician with the Papuri group begun by Far East Broadcasting Corporation in the 1980s, has an extensive three page interview about his development and training as a Christian musician. Other Filipino artists highlighted include Ray-An Fuentes, Jaci Velasquez, Jeannete Rodrigo, Men of Faith, Heart & Soul, Len Resurreccion, Up by Four, Terry Javier, and Gary Valenciano, one of the original performers of Filipino Christian music.

*God is Fun too*, an article by editor Noel Hernandez, praises the development of the folk mass as an attraction to young church-goers. He belittles *Opus Dei* and other "prelates of the Catholic church" and "straight-laced ones" who tried to dismiss the new music.<sup>46</sup> In *Pop Goes the Gospel*<sup>47</sup> Eliezer Hernandez gives his autobiography. He is the musical brother of Noel Hernandez, and has been active in several Churches of Christ in the 1990s, and in the Gospel Tones, a band made up of Church of Christ members from Valenzuela, Metro Manila.

The musical categories in the volume are similar to Volume One, but

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<sup>46</sup> Noel Hernandez, "God is Fun Too." *Blessing Volume Two: Prayer, Praise, Worship, & Fun With God*. (Manila: Rejoice Communications, Inc., 1999), 53.

the songs are all from the featured albums listed in the back. Each entry has a small number like a footnote, linking it to recorded albums on the discography page near the index. While many popular contemporary songs are included, this volume of *Blessing* contains few of the older campfire-type songs.

**Table 2. English and Tagalog songs in Blessing Volume 2.**

Category	Number of English Songs	Number of Tagalog Songs
Joyful	28	13
Adoration	31	10
Contrition	7	2
Thanksgiving	4	3
Healing and Supplication	12	4
Inspiration	16	4
Point of Grace	4	0
Arnel de Pano	0	5
Kirk Franklin	4	0
Ray-an Fuentes	5	1
Joe Gautier	2	0
Kathy Troccoli	2	0
Jaci Velasquez	4	0
Jars of Clay	3	0
DC Talk	3	0
Robert More	3	0
Jeannete Rodrigo <sup>48</sup>	2	2
Men of Faith	2	1

<sup>47</sup> Eliezer Hernandez, "Pop Goes the Gospel," 54.

<sup>48</sup> Jeannete Rodrigo is spelled Janette Rodrigo in Volume Five, 82.

Heart and Soul	0	4
Len Resurreccion	1	2
Up by Four	0	5
Terry Flavier	0	4
<b>TOTAL</b>	<b>133</b>	<b>60</b>

In addition to the two articles by the Hernandez brothers on popular Christian music, several other poems and essays are included. In the Volume One editorial, Noel Hernandez discloses his broken long-term relationship. The poem in Volume Two would seem to reflect this pain. Entitled *Have you Seen the Child*,<sup>49</sup> the poem reflects a parent's grief at losing his son. A second article, *Death of a Family*, contrasts happy family life with the pain of its dissolution. L. T. Zenhdrene wrote both articles. This pseudonym appears to be an anagram of Noel T. Hernandez.

Other inspirational poems are also included in this volume. *Wish* is a poem of blessing on the readers' faith and life.<sup>50</sup> *The Gospel According to You*<sup>51</sup> is a challenge to live out faith in daily life as the only gospel others will read. A third poem, *What If*, poses a series of questions such as

*What if God couldn't take the time to bless us today  
Because we couldn't take the time to thank Him yesterday?*<sup>52</sup>

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<sup>49</sup> 67.

<sup>50</sup> 73.

<sup>51</sup> 75.

<sup>52</sup> 80.

These anonymous inspirational English poems are used in much the same way as inspirational cell phone text messages are used in the Philippines, to encourage Christian friends in their daily life.

A Thomas Carlyle quote is also included:

*Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensitive to fatigue when he marches to music. The very stars make harmony as they revolve in their spheres.*<sup>53</sup>

Noel Hernandez writes a theological article, *The Transient Church*, stressing the interdependence of Christians in their local church communities, acting as a support system amid the isolation of life. Hernandez draws on Acts 4:32-35, Romans 14:19; and Romans 15:1-2, to support his view of church as community, being of "one heart and soul," knowing one another intimately.<sup>54</sup> He mentions the failing of the trans-parochial communities as members meet only once a week, but do not grasp the role of each Christian as an evangelist of non-Christians, but only lead seminars within their own community. His remedy for community development is:

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<sup>53</sup> 89.

<sup>54</sup> 94.



First, a community must develop an ethic of constant member interaction, both in fellowship and in service;

Second, it must make the members feel not only that they belong, but that the entire church is ready to listen and lend support to its members at any time, as well as provide an avenue of brotherly correction;

Third, the pastors, ministers or elders should maintain a ministry for spiritual direction that includes a progressively deeper growth program for the members, with emphasis on "actual living out" of the Word of God, which must necessarily include a constant monitoring of its members;

Fourth, the members should be made aware of the concern of self-sacrifice, pain, and suffering as a necessary consequence of "life" in general and of Christian living in particular, and to develop a prayer ethic that would progressively lead them into deeper and deeper communication with God.

Finally, there should be a constant skills-building and development program for pastors not only to sharpen their knowledge of the Word, but also to further promote their church-community awareness and to enable them to more effectively address the upbuilding needs of his flock as a whole and of its individual members in particular.<sup>55</sup>

As with Volume One, a guitar chord chart, the same simple instruction article, and transposition chart provide the novice guitarist with the information to play many of the songs included in the volume. An

additional guide, *Discography*, instructs the reader where to find the songs included in the volume as various artists record them. This volume is much more commercial than Volume One, pushing the CDs and tapes of these artists. A standard index of titles closes the volume. There are a few repeated songs from Volume One, such as *As the Deer* and *We've Come to Worship You*.

Three songs of particular Filipino interest are included in this volume. One, called *Pampanga* is dedicated to the province where the Mt. Pinatubo volcano erupted in 1993.<sup>56</sup> A second song, written in English, *The Philippines is for Christ*, is listed in the Steve Cuban section, but without any credit as to author or composer.<sup>57</sup> *Kumusta Ka, Bayan* asks "How are you, my country?" with verses about the weariness of the poor and the burden of their debt, written in a sad, popular vein.<sup>58</sup>

Two of the most popular older English hymns appear in this volume, recorded by Men of Faith and Jeanette Rodrigo, respectively. *All Creatures of our God and King*, with lyrics attributed to St. Francis of Assisi, is a perennial favorite in many churches around the world.<sup>59</sup> Men of Faith recorded it in an energized male quartet setting, utilizing traditional

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<sup>55</sup> 94.

<sup>56</sup> 90.

<sup>57</sup> 14.

<sup>58</sup> 65.

contrapuntal style from the tune. Jeanette Rodrigo's arrangement of *Great is thy Faithfulness* has reappeared in conjunction with praise and worship arrangements for the past decade.<sup>60</sup> This gospel song has a lyrical melody, which may explain the Filipinos' continuing appreciation for it.

Three very popular songs amongst Churches of Christ appear in the volume. *I Stand in Awe* often brings Christians to their feet as a mark of respect during worship services.<sup>61</sup> *Hallelujah to the Lamb* is a resetting of Revelation's throne room vision, Revelation 5:13, which is well known in the Churches of Christ.<sup>62</sup> *This Kingdom* follows a similar theological idea that the reign of Christ is based in both His humanity and his divinity.<sup>63</sup>

### *Blessing Volume 3: Hymns Today*

Eliezer Hernandez, brother of editor Noel Hernandez, joins the *Blessing* production team as musical editor of Volume Three. Plans for Christian rock and music literacy teaching are given in the editorial, as well as an explanation of an arm injury, which delayed production. The masthead also has a table of contents in this issue.

Music artists who are reviewed include the Hillsongs group from Australia, Don Moen, Bob Fitts, Steven Curtis Chapman, Steve Kuban,

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<sup>59</sup> 79.

<sup>60</sup> 78.

<sup>61</sup> 32.

<sup>62</sup> 6.

Darrell Evans, The 5<sup>th</sup> Gospel, Jeff Berry, and Maurice Crane. Again, as in Volume Two, the song lyrics are linked to thirty-eight recordings listed near the back of the volume. Hillsongs has entered the Philippines through the Hosanna and Praise Incorporated business channels, rather than directly from Australia.<sup>64</sup> Copyright details are more thorough in Volume Three, giving a year of copyright, and designating words and music composers. This volume contains several new Filipino recording artists; Jaci Velasquez, Akustiko, Positive Sign, Bill Aujero, Praisia, Rowena Ilagan, Edward Granadosin, all with featured albums.

**Table 3. English and Tagalog Songs in Blessing Volume 3.**

Category	Number of English Songs	Number of Tagalog Songs
Hillsongs	33	0
Don Moen	10	0
Bob Fitts	8	0
Steven Curtis Chapman	6	0
Joyful Fellowship	22	0
Steve Kuban	2	0
Darrell Evans	4	0
5 <sup>th</sup> Gospel	6	1
Adoration	16	0

<sup>63</sup> 11.

<sup>64</sup> Darlene Zschech is the worship pastor at Hillsong Church in Sydney. She trained as a media vocalist in Australia before beginning worship band music in Queensland. She and her husband are leaders of the Hillsongs music conference and its various worship recordings. <http://www.darlenezschech.homestead.com/Biography.html>  
Accessed June 16, 2004.

Contrition	12	2
Supplication	6	0
Inspiration	15	0
Sandi Patty	3	0
Jeff Berry	3	0
Maurice Crane	3	0
Hymns	16	5
WOW the 90s	7	0
Smalltown Poets	3	0
Akustiko	0	9
Lincoln Brewster	4	0
Matt Redman	5	0
Positive Sign	0	5
Bill Aujero	0	3
Praisia	4	2
Rowena Ilagan	0	3
Edward Granadosin	0	3
Chris Rice	3	0
Insiderz	4	0
<b>TOTAL</b>	<b>195</b>	<b>33</b>

With the cover emphasis on *Hymns Today*, this volume seems to be blending old and new music in its selections. In his article, *Hymns Today*, Eliezer Hernandez outlines some of the life stories behind the hymns, followed by suggestions on how to perform them in a more modern sound and style, by altering rhythms and accompaniments.<sup>65</sup> Another feature, *Christ and Music Vs. Media Today* highlights the impact of media

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<sup>65</sup> 56.

culture on Christian values.<sup>66</sup> The writer encourages Christians to choose wholesome alternatives to the pop media in order to keep Christ at the center of their thoughts and lives, using modern Christian music even as an evangelism tool to play to friends. In the *Music Ministry* article, co-written by the brothers, practical issues for the church's music ministries are addressed, including finding volunteer players and the purchase and care of instruments appropriate to the players' ability.<sup>67</sup> Eliezer Hernandez offers his expertise as a professional musician to help churches in this way.

A benefit concert, *Isyu Ngayon* was held to help victims of the Payatas dump landslide, which had killed at least 200 people earlier in the year. The Philippine Christian Book Stores hosted this event. Eliezer Hernandez critiques the performers, giving them reasonable comments, and criticizes the venue's acoustic deficiencies. The sound system is discussed as it lacked feedback monitors and needed some soundproof paneling to absorb reverberation. Given the site was a gymnasium rather than an auditorium, this is a standard problem for large Filipino music venues.

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<sup>66</sup> 90.

<sup>67</sup> 92.

A news feature regarding the Gospel Tones, a Church of Christ contemporary praise group, is also included.<sup>68</sup> The Gospel Tones performed at the World Convention of Churches of Christ in Brisbane, Australia, in August of 2000. They are expected to make their first recording by the next issue of *Blessing*.

Promotional comments about the Filipino artists are given in Tagalog. This is in contrast to the completely English text of previous articles, opening the readership to a wider audience. These artists are: Akustiko; Positive Sign, Bill Aujero; Praisia, and Edward Granadosin. Only Rowena Ilagan's review is done in English. Most of these are short promotional advertising clips, but still reveal some of the thinking of the artists.

In *Guitar Horizons*, Eliezer Hernandez writes about the guitar's history and versatility. As an introduction to learning the instrument, Hernandez shows his expertise about the various guitar styles and teaching fundamentals, giving the equivalent of five or six lessons for beginners in this article. Since an inexpensive guitar is available in the Philippines for 1000-2000 pesos, guitar education is important for the churches.<sup>69</sup>

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<sup>68</sup> 93.

<sup>69</sup> \$18=1000 pesos.

As in the other volumes, there is a chord chart and transposition chart to help the guitarist, plus the discography for the songs available on the various artists' recordings. A song finder index completes the volume.

*Who's the Real Saint? Princess Di or Mother Teresa?* is reprinted from Time Magazine, 1997, reflecting on the deaths of two of the twentieth century's most influential women.<sup>70</sup> Focusing on the way in which the media shapes modern thinking, this article comes out firmly on the importance of the simple Christian, Mother Teresa, as a role model for other Christians.<sup>71</sup>

In line with the *Hymns Today* theme of this volume, Eliezer Hernandez includes a number of hymns (gospel songs from the *hymnario*) with which the Churches of Christ membership would be familiar. These include:

- \*Rock of Ages (*Toplady*)
- \*Jesus Is Calling (*Crosby*)
- \*I Surrender All
- \*Let Jesus Come Into your Heart
- \*Have thine Own Way, Lord
- \*When we all get to Heaven
- \*The Old Rugged Cross
- \*There is Power in the Blood
- Are you Washed in the Blood?*

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<sup>70</sup> No other publishing details are given in *Blessing* for this article.

<sup>71</sup> 102.



*Near to the Heart of God*

*\*Leaning on the Everlasting Arms*

*\*Standing on the Promises*

Most Filipino Christians over the age of 30 would be able to sing at least the first stanza of these songs in English. Interestingly, although the asterisks indicate that a song has a Tagalog translation in the *himnario*, the English translation is more often sung in the churches. Both Ilocano and Cebuano populations (from the far north and central and southern Philippines, respectively) resented the imposition of Tagalog as a national language. As a result, English has been a more politically acceptable and unifying choice in which to sing at national church gatherings. With many Western visitors, the Filipinos have also used English to make their guests feel at home in the church worship, as well as to improve their own English skills. Even when no Americans are present, it is quite normal to sing virtually all hymns or praise and worship choruses in English in local churches.

Hernandez includes the following very popular *himnario* songs with Tagalog lyrics:

*Purihin Ang Ngalan Ni Hesus (Banner of the Cross)*

*May Init Sa Aking Kaluluwa (Sunshine in My Soul)*

*Sa Ngalan Ni Hesus (Banner of the Cross)*

*Tayo Sana'y Manatili (We will Remain Steadfast)*

*Ako'y Maligaya Kay Haring Hesus (In the Service of the King)*

These Filipino favorites would be committed to the memory of most Filipino Church of Christ members in their entirety. Provincial churches that only use the *himnario* will sing these songs regularly throughout a typical month's worship in Filipino. What is most interesting is that these songs are included in a volume that crosses all denominational boundaries.

Hernandez also includes in this section four songs that would not normally be considered hymns, but he uses them as examples of songs "being adopted for congregational singing today."<sup>72</sup> These are:

*The Strong Name of Jesus* (1990)

*Lamb of Glory* (1982)

*He is Lord* (1986)

*The Blood will Never Lose Its Power* (Andraé Crouch, 1966)

Andraé Crouch, an African American musician whose music influenced many American Christians in the 1970s, also wrote *My Tribute*, *Soon and Very Soon*, both of which are popular with Filipinos. The emotional power and strong rhythms of the black gospel genre are easily embraced by Filipino Christians.

Many songs in this volume have become weekly favorites in Churches of Christ worship. The lyrics reflect a desire to know Christ more

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<sup>72</sup> 58.

intimately, as a friend. Songs such as

*Eagles' Wings*<sup>73</sup>

*Heart of Worship*<sup>74</sup>

*Jesus, Lover of my Soul*<sup>75</sup>

*Love You So Much*<sup>76</sup>

display an emotional search for life lived in daily friendship with Christ. Other songs emphasize the willingness of the Christian to change and conform more fully to Christ-like principles, such as *Open the Eyes of My Heart, Lord*,<sup>77</sup> *Refiner's Fire*,<sup>78</sup> and *The Potter's Hand*.<sup>79</sup> A third group of contemporary songs, including *So You Would Come*,<sup>80</sup> *Firm Foundation*,<sup>81</sup> and *Touching Heaven, Changing Earth*,<sup>82</sup> encourage transforming of the social world in which the Christian lives.

#### ***Blessing Volume 4: Our Daily Song, Part 1: The Folk Tradition***

The editorial of Volume Four, written by Noel Hernandez, is more somber than the previous issues. This reflects general pessimism in the Philippines as EDSA II took place in January 2001, bringing President

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<sup>73</sup> 13.

<sup>74</sup> 41.

<sup>75</sup> 42.

<sup>76</sup> 10.

<sup>77</sup> 38.

<sup>78</sup> 41.

<sup>79</sup> 5.

<sup>80</sup> 12.

<sup>81</sup> 16.

<sup>82</sup> 8.

Gloria Macapagal Arroyo to power. Former President Estrada was deposed, then put under house arrest, charged with plundering the national economy. He remains in custody while the plunder trial drags on. The malaise of rampant corruption and dishonesty troubled many Christians. Noel Hernandez uses the back cover of this volume to paint a picture of despair regarding Filipino life and morals. A second theme in this editorial is the increasing royalty revenues *Blessing* is expected to pay to an unnamed music company. However, the price of the volume will still stay the same. The outlines and categories of the magazine are very similar to the first three volumes.

**Table 4. English and Tagalog Songs in Blessing Volume 4.**

Category	Number of English Songs	Number of Tagalog Songs
Kathy Troccoli	7	0
Don Moen	16	0
Hillsongs	15	0
Ron Kenoly	8	0
Joyful Worshipping	24	3
Worship and Adoration	28	6
Contrition	7	1
Giving Thanks	2	2
Supplication	12	1
Inspiration	10	5
Folk Songs and Spirituals	22	0
Plus One	10	0
Caedmon's Call	5	0

Jars of Clay	4	0
Micah Martin	3	2
Bobby Gracela	0	3
Butch Charvet	0	5
Emmanuel Singers	0	4
Salmo't Sari	0	3
Isyu Ngayon	0	2
Gary Valenciano	2	0
Jaci Velasquez	1	0
One One	3	0
<b>TOTAL</b>	<b>179</b>	<b>37</b>

*The Folk Tradition*, the theme for this volume, is the subject of an article by both Eliezer and Noel Hernandez, which explains music as part of early religious practice.<sup>83</sup> Old Testament worship and early religious folk music are briefly traced, then the divergence of ethnic religious music from religious music, and the growth of Negro spirituals. American folk artists Bob Dylan, Pete Seeger Joan Baez, and Peter, Paul, and Mary are discussed. No mention is made of Filipino folk music in this article, nor are any Filipino folk songs included in the list below. The following Negro spirituals are printed with their melodies and chord symbols.<sup>84</sup> This is the first time that music notation has been used in the *Blessing*

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<sup>83</sup> 55.

<sup>84</sup> While it is not politically correct to refer to Negro spirituals, that is the terminology used in this volume. Two songs, *Everytime I Feel the Spirit* and *Deep River*, were printed twice.

series of magazines.

*Every time I Feel the Spirit*<sup>85</sup>

*Deep River*<sup>86</sup>

*Gospel Train*<sup>87</sup>

*Nobody Knows the Trouble I've Seen*<sup>88</sup>

*Wade in the Water*<sup>89</sup>

*Sometimes I feel like a Motherless Child*<sup>90</sup>

*Couldn't Hear Nobody Pray*<sup>91</sup>

The following popular folk songs of the 1970s are given with their lyrics and chord symbols.

*Man Come into Egypt (Peter, Paul, and Mary)*<sup>92</sup>

*Turn, Turn, Turn (Pete Seeger)*<sup>93</sup>

*Green Leaves of Summer (Hayes)*<sup>94</sup>

*Morning has Broken*

*Kuhmbaya My Lord (Traditional Hebrew) [sic]*

*If I had a Hammer (Pete Seeger)*<sup>95</sup>

*All My Trials, Lord (Joan Baez)*<sup>96</sup>

*Blowin' in the Wind (Bob Dylan)*<sup>97</sup>

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<sup>85</sup> 57.

<sup>86</sup> 58.

<sup>87</sup> 59.

<sup>88</sup> 60.

<sup>89</sup> 61.

<sup>90</sup> 62.

<sup>91</sup> 62.

<sup>92</sup> 57.

<sup>93</sup> 58.

<sup>94</sup> 58.

<sup>95</sup> 60.

<sup>96</sup> 60.

*We Shall Overcome* (Pete Seeger)<sup>98</sup>

*Tell it on the Mountain* (Joan Baez)<sup>99</sup>

*Let us Break Bread Together/Freedom* (Joan Baez)<sup>100</sup>

*When the Ship Comes In* (Pete Seeger)<sup>101</sup>

*With God on Their Side* (Bob Dylan)<sup>102</sup>

Amazingly, Hernandez seems unaware of the political overtones for which this group of songs was famous. In the United States, they were sung during the Civil Rights marches and the anti-Vietnam war movement of the 1960s and 1970s. These songs were definitive symbols against the American establishment, but Hernandez seems oblivious to this political usage of the folk songs, using them just as the simple folk songs they originally were.

Another main article on *The Music Ministry: Building Up On What you Have*, by Eliezer Hernandez, encourages the local church to use its volunteers from inside its own network, even if the musicians available are not conservatory-level. He wants the singers to practice unison singing to lead the worship, rather than performance-based accompanist and soloist models. He encourages the churches' leaders to watch for

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<sup>97</sup> 61.

<sup>98</sup> 61.

<sup>99</sup> 62.

<sup>100</sup> 63.

<sup>101</sup> 64.

<sup>102</sup> 65.

signs of conflict in the musician group. Another suggestion is to permit the musicians to learn new music first, then to sing it publicly for the congregation so the members learn new music. Only after these are in place, Hernandez encourages the church to search for a trained choral director to enhance the worship musicians.<sup>103</sup>

The *Guitar Horizons* column in this volume is entitled *Avoiding Those Guitar Pains*. Eliezer Hernandez gives in-depth instruction on the structure of the guitar. He also teaches methods for playing without causing strain on the hands and fingers for positioning and strumming.<sup>104</sup>

Another important article in this volume is *How Pay the Piper*, also by Eliezer Hernandez. He addresses the question of intellectual property rights for musicians and composers as well as intellectual property theft.<sup>105</sup>

Youth with a Mission (YWAM) has launched a School of Worship (SOW), with 15 students, in Antipolo, Rizal. An article *Wow! For YWAM's SOW* explains about this new course. This course focuses on evangelism, training, and mercy. In addition to practical music subjects, students are sent out to serve with the poor as well as doing street evangelism. YWAM

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<sup>103</sup> 90-91.

<sup>104</sup> 92-93.

<sup>105</sup> 93.



has students attending its School of Worship from as far away as China. YWAM operates other Schools of Worship in the US, Australia, Europe, and Africa.

A second news release, *Feeling More Freedom in Worship*, outlines the seminars on worship offered by the Vineyard ministries. Several American visitors from Vineyard held the seminar at the Music Museum in Greenhills, San Juan. In addition to encouraging local production of praise and worship music, the leaders talked about the blocks to worship, and balance between the musicians and worship leaders.

The usual guitar chart, discography and Song finder index pages complete the volume.

### *Blessing Volume 5:*

#### *Our Daily Song, Part II: From Stage to Screen*

Noel Hernandez's fifth editorial claims that this issue has been the most difficult, facing the profit-seekers in the music trade and business in general. Disenchantment with the situation and the continuing pressure of the business side weighs on his writing. One wonders if perhaps this will be the last issue, given the public self-doubt shown in this editorial. He questions the ethics and expenses of obtaining the copyright permissions, the obsession of business with profits, even charging for

parking which should be free to customers at institutions such as hospitals. His final comment:

Where will all this preoccupation, nay, obsession, with profits lead to? I can hear the death knell for fellowship, even for nationalism, when "love one another" is supplanted with "Every man for himself". God save us all.<sup>106</sup>

**Table 5. English and Tagalog Songs in Blessing Volume 5.**

Category	Number of English Songs	Number of Tagalog Songs
Carmen	8	0
Darlene Zschech	10	0
Bob Fitts	8	0
Ron Kenoly	9	0
Kasama Natin ang Diyos	4	12
Joyful	24	0
Adoration	2	8
Let the Fire Fall	25	0
Contrition	8	1
Thanksgiving	8	3
Supplication	8	1
Inspiration	1	2
More Hymns Today	10	0
Petra	10	0
Sonic Flood	2	0
Sandi Patty	2	0
Owen Calling	2	0

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<sup>106</sup> 2.

Jeanette Rodrigo	3	4
Noi Benedicto	8	0
Noel Ramos	8	0
Gospel Tones	4	1
Butch Charvet	2	0
<b>TOTAL</b>	<b>166</b>	<b>32</b>

In the *More Hymns Today* section, Eliezer Hernandez has reset four of the Tagalog translations with additional syncopation and rock guitar strumming marks to give the songs a more contemporary setting. Bass guitar and drum notations are also included in each arrangement. The four hymns are:

*Sa Ngalan Ni Hesus (Banner of the Cross)*

*Purihin ang Ngalan Ni Hesus*

*Tanging Daan (He Keeps Me Singing)*

*Sa Pangak'u Umaasa (Standing on the Promises).*

In one of the more thoughtful articles in the *Blessing* volumes, Noel Hernandez traces the development of modern theatre and film. He also discusses spiritual themes in Broadway and West End shows, considering songs such as *The Impossible Dream*, *I Don't Know How to Love Him*, *You'll Never Walk Alone*, and *Edelweiss*. By highlighting the values taught behind the entertainment of musicals, Hernandez examines the lyrics of shows like *Fiddler on the Roof*, *Hair*, *Jesus Christ Superstar*, and *Godspell* to find deeper truths than the usual romance storylines.

The following lead sheets are included for show tunes:

*Day by Day (Godspell)*

*Sunrise, Sunset (Fiddler on the Roof)*

*People (Funny Girl)*

*You'll Never Walk alone (Carousel)*

*Getting to Know You (Carousel)*

*Climb Every Mountain (The Sound of Music)*

*The Impossible Dream (Man of La Mancha)*

*Tomorrow (Annie)*

*Corner of the Sky (Pippin)*

*I Don't Know How to Love Him (Jesus Christ Superstar)*

*As Long as He Needs Me (Oliver)*

*Summertime (Porgy and Bess)*

*Somewhere (West Side Story)*

*If Ever I would Leave You (Camelot)*

*Easy to be Hard (Hair)*

*If I Love You (Carousel)*

*Memory (Cats)*

This selection of songs indicates the strong influence of the American and English theater culture on other nations like the Philippines. In the same way that this music has become global, praise and worship music has traveled the global media highway.<sup>107</sup>

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<sup>107</sup> One of the most famous Filipinas, Lea Salonga, has sung leading roles in the West End and Broadway in the musicals *Miss Saigon* and *Les Miserables*.

A guest article by drummer Calum Rees, *Drumming on the Edge of Passion*, encourages Christian drummers to drum for the simple gig of worship. They should serve where God has placed them, rather than seek for the unrealistic expectations of drumming as a glittery career.<sup>108</sup> He challenges the drummers to serve in their drumming as a gift from God<sup>109</sup>

Eliezer Hernandez offers one of his most practical articles in *The Church Band; Are we Ready for it?* Hernandez describes the basic band with its four players: rhythm guitar, lead guitar, bass, and drums. The musicians must be unified in their worship, being able to sing as well as play to lead the church. He recommends that the band have a special consecration service to set them aside for worship leading. Musicians are encouraged to have their own equipment except for keyboard and drums, which are best left in the church. If the instrumentalist is playing his own instrument he or she is more inclined to take proper care of it. Churches need to purchase the best quality sound systems they can afford. He encourages churches to buy a digital drum set or percussion pads so that the drums do not overwhelm the small interior spaces in the chapels.

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<sup>108</sup> "Gig" is slang for performance or concert opportunity.

<sup>109</sup> 92.

A simplified piano arrangement of *Lupang Hinirang*, the Filipino national anthem, completes the music in this volume, followed by the guitar chord chart, Discography, and the Song finder index.<sup>110</sup>

On a business level, the *Blessing* magazines reflect a market for imported Christian music. In hand with the importers who market the recordings, *Blessing* is providing Christian contemporary music in the same way as secular contemporary music comes into the country, being sold at recording shops in malls and department stores. *Blessing* has not created the market for the contemporary Christian songs, but it certainly helps to sell recordings by reviewing artists and songs, advertising to its particular market. As a guide to popular Christian recording artists, and a way to advertise their products available in the Philippines, at the very least *Blessing* is encouraging wholesome entertainment.

The *Blessing* editor promotes not only Western Christian music, but also the local productions in Tagalog. Most of the Filipino Christian musicians are not from well-to-do families, so it is important for them to have free advertising. Whether or not the musical quality of the Filipino offerings are as professionally glossy as some of the bigger Western

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<sup>110</sup> 98-99.

productions, their drawing power is in their identity as local and Filipino, providing music in the national language of Tagalog.

Cultural cringe, i.e., that whatever is imported is better than the local product, remains very strong in the Philippines. Whether music from the United States, clothing from Hong Kong or Thailand, electronics from Taiwan, or even batik cloth from Indonesia, imported is usually considered better. Even shipping containers full of secondhand clothing, sold in *ukay-ukay* shops, are always advertised as imported, which makes the items more desirable. *Blessing* carries this idea in its choice of songs, but also includes Filipino talents.

*Blessing* is like many other magazines produced for the Filipino market. Each beauty salon has newsprint magazines about Tagalog movie celebrities in a similar size and format, with the flattering interviews and articles. Its affordability and accessibility makes it useful even to those with marginal literacy in English.

The magazine is certainly useful due to the music words and chords symbols it contains. For many church musicians it is their only guidebook for church music. Noel Hernandez, the editor, comments on the future of the church musicians:

This only made me realize the need for the local churches to develop a praise and worship repertoire that would afford them

better economic freedom. How much than to develop our local talents and given them all the support they need to further their creative endeavors.<sup>111</sup>

### Additional Worship Magazines and Booklets

Several other publishers have Christian music available in the marketplace. Most of these are not known to the Churches of Christ, but are for sale occasionally in bookshops and malls. It is interesting that even though most Church of Christ members do not realize that the Hernandez brothers have involvement with the Churches of Christ, their books are the most used in the churches for contemporary Christian music. For completeness, other materials are worth a cursory mention.

The Yupangco family who publishes *Hymns and Songs of Faith* is part of the Filipino-Chinese community.<sup>112</sup> They operate the Yamaha School of Music franchise, with branches that teach music and sell Yamaha musical instruments throughout the larger cities of the Philippines. *Hymns and Songs of Faith* is printed on quality paper (as opposed to the usual newsprint) with a readable typeface with a soft cardboard cover. In its introduction, the reader is encouraged to use the book for private praise. The book contains no indication of theological teaching in its foreword comments, only in the choice of music. The songs included have no tunes,

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<sup>111</sup> 2.



just the lyrics and guitar chords. The book contains 140 traditional gospel hymns that would be familiar to the Protestant Filipinos, similar to the ones in the *himnario*, but all in English. The rest of the book, another 244 items, is devoted to contemporary Christian choruses and songs, also all in English. The composer is not usually listed with the lyrics. The book's organization seems to be only this division between older hymns and gospel songs at the beginning, and the contemporary choruses at the back. A first-line index is at the back of the book. The standard of the cover, typeface, and paper is more enduring than the newsprint construction of the *Blessing* and *Rejoice* books.

*Mga Pampasiglang Awit* is a soft covered reprint of some American gospel songs and choruses translated into Tagalog. Several from the Churches of Christ *himnario* are included, but proper credit is not given to the translator. *Dalhin sila kay Jesus, Doon sa Krus, Magtiwala at Sumunod*, and *May Init sa Aking Kaluluwa*, all translated by Baronia, are present in the book. The music typesetting is the same as the Standard Publishing typeface provided for the *himnario* and *Favorite Hymns*, but the song titles have been retyped. Christian Literature Crusade published this volume in 1998. Like other volumes, proper credit is not given to authors,

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<sup>112</sup> *Hymns and Songs of Faith* (Makati, Metro Manila: Sound Publishing, n.d.)

publishers, and translators. Organizationally the book is also weak, with songs arranged in random order. An index of first lines in both English and Tagalog appears with the end material.

*Sing and Make Music to the King! (Volume 1)* is published on newsprint with a soft cardboard cover. One hundred contemporary praise choruses are divided into two sections: *Praise the King*: 34 songs, and *Worship the King*: 67 songs.<sup>113</sup> A chord chart for guitarists is across the middle page at the staple. The booklet is published in the province of Negros, in the Cebuano-speaking region of the Philippines. Most of the songs are credited to the correct English composer. No Filipino songs appear in *Sing and Make Music to the King! (Volume 1)*. Wide-ranging titles offered by this same publisher in the final page of this book include:

*Best Love Songs of Yesteryears*

*Immortal Love Songs (Vol. 1 and 2)*

*The Best of Original Pilipino Music*

*Inspiration Songs*

*Country Music*

*Sing and Make Music to the King! Volume 2*

*The Preschool Teacher's Handbooks on Creative Arts; Language; Math; Science*

Arenar Publishing published the *Christian Songbook* in 1997. It contains

180 English songs, mostly contemporary Christian choruses with a few Protestant gospel songs such as *To God be the Glory* by Fanny Crosby. It also includes several Broadway favorites such as *The Impossible Dream* and *Born Free*. Two songs to Mary are also included, one in English and one in Tagalog. The target market of the book would seem to be the charismatic Catholic fellowships that are part of the Filipino religious landscape. The book costs 33.50 pesos (about 60 US cents). Most Protestant churches who use contemporary music would know these songs, except for the 2 Marian selections.

The El Shaddai Catholic Charismatic group publishes its *El Shaddai Gospel Songs*. One hundred thirty six English songs are well known to Protestants who use contemporary music for worship. There are no Marian songs in the *El Shaddai* book. Bro. Mike Velarde leads the El Shaddai movement, the largest of the charismatic Catholic communities with an estimated three million adherents. Because El Shaddai practices block voting, it carries considerable weight in political matters.

To serve the needs of the charismatic Catholic communities, Logos Publications has published six volumes of *Rejoice, Musichordbook: Songs of Love and Life*. Volume Six of this series incorporates songs written by the

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<sup>113</sup> Again, the influence of Judson Cornwall's theology, in which he separates "praise" (outer courts of the temple) from "worship" (inner courts, proceeding to the Holy of

music consultant, Nez Marcelo. The format is similar to the *Blessing* series, with guitar lead sheets and melody lines for many selections as well.

**Table 6. English and Tagalog Songs in Rejoice Volume 6.**

Category	Number of English Songs	Number of Tagalog Songs
Joyful	7	0
Praise and Worship	6	2
Holy Spirit	1	0
The Love of God	3	0
Supplication and Healing	3	1
Advent	4	0
Jesus, Name Above All Names	2	1
Lent Selections	3	0
Easter	1	0
Tagalog Holy Mass	0	11
English Holy Mass	12	0
Maria, Ave Maria	1	0
Weddings	6	0
<b>TOTAL</b>	<b>49</b>	<b>15</b>

Many of the English songs in this book are familiar to Churches of Christ members:

*God is Good All the Time*<sup>114</sup>

*Celebrate the Lord of Love*<sup>115</sup>

*Firm Foundation*<sup>116</sup>

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Holies), is shown by the division of the songs for Praise and then for Worship.

<sup>114</sup> 5.

<sup>115</sup> 6.

*Shine, Jesus Shine*<sup>117</sup>

*Sing, Shout, Clap your Hands*<sup>118</sup>

*Power of Love,*<sup>119</sup>

*Heal our Land*<sup>120</sup>

*Rejoice* also contains essays of interest for church musicians. *Dealing with Music Ministry Blues* is a question and answer format for youth and musicians in local parishes. An illustrated article entitled *Dance for Joy! Christ is Risen!* shows photos of children performing the choreography to the song *Celebrate Jesus*.<sup>121</sup> *Common Misconceptions when Singing for the Holy Mass* identifies proper and improper usages of contemporary music during the liturgical rite and assures that appropriate songs are selected in accordance with the season of the liturgical calendar.<sup>122</sup> The chord chart, transposition chart, and chart usage instructions for guitar in *Rejoice* are identical to those in the *Blessing* volumes. *Rejoice* also contains two pages of women's and men's addresses in *Pen Friends for Jesus*. Each listing contains the mailing addresses and one or two hobbies. A song index is included at the end of the volume.

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<sup>116</sup> 7.

<sup>117</sup> 8.

<sup>118</sup> 9.

<sup>119</sup> 22.

<sup>120</sup> 28.

<sup>121</sup> 42-43.

<sup>122</sup> Ma. Lourdes Evidente-Domingo, *Common Misconceptions When Singing for the Holy Mass, Rejoice* (Manila, Philippines: Logos Communications), 44-46.

The Elim organization is another trans-parochial charismatic Catholic community. Elim was begun after a visionary call to the Nakar family for their entire family to serve the Lord. As their family ministry has developed, each of the children and their spouses are in various leadership roles throughout the Elim structure, in music or in the teaching of seminars. Elim also publishes praise and worship music and records CDS of their praise team. The songs composed by the performers are also released as booklets with lyrics and guitar chords.

### Contemporary Hymnbooks

Three recently published hymnbooks also reflect the usage of newly composed music in the wider church in the Philippines, although these are not well known volumes among the Churches of Christ membership.

The Iglesia Filipina Independiente Diocesis ng Cavite produced the *Imnariong Pilipino*. This church, also known as the Aglipayan Church, broke away from the Roman Catholic Church after the martyrdom of three Filipino priests in Cavite in the late nineteenth century, before the Spanish sold the Philippines to the United States. The church is strongly nationalistic with a general suspiciousness of foreigners, especially missionaries. The Americans who derailed the independence movement of 1898 come in for particular attack:

The First Philippine Republic, which was the rightful goal of the Revolution against Spain, was inaugurated in January 23, 1899. Less than two weeks later, the infant Republic became involved in the Filipino-American War. America, which came projecting itself as an ally was exposed in the Treaty of Paris for having entered into an agreement with Spain that nullified the gains of the Filipinos. This treaty became America's legal claim for sovereignty in the islands.<sup>123</sup>

The IFI is recognized by other independent Catholic churches throughout the world, including the Church of England and the Episcopal Church of the United States, through whom the IFI was able to receive apostolic succession by their bishops

Categories of hymns in this IFI hymnbook include:

*Diyos Ama, Anak, at Espiritu Santo* (God the Father, Son, and Holy Spirit)

*Ang mg Sakramento* (the Sacraments)

*Paglilibing* (funeral)

*Ang Mga Pakanahunan ng Simbahan* (Special festivals of the church)

*Birhen Maria* (Virgin Mary)

*Awiting Pang-umaga, Awiting Panggabi* (Morning and evening hymns)

*Buhay sa Pananampalataya* (Life Thanksgiving)

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<sup>123</sup> <http://ifi.ph/> Accessed June 14, 2004. Note that this anti-American comment is written in English rather than Tagalog.

*Mga Awitin sa Padiwan ng Eukaristiya* (Songs for Celebrating the Eucharist)

*Iba't Ibang Pagdiriwang* (Other Celebrations)

*Awiting Makabayan* (National Songs)

*Awiting Panglituhiya* (Liturgical Songs)

*Mga Misa* (*Misa Balintawak*, *Misa Rizalina*, Filipino composed masses)

These organizational categories reflect the theological interests of a traditional denominational hymnbook, including a grassroots insistence on a Trinitarian viewpoint.<sup>124</sup> The *Imnariong Pilipino* shows theological categories in the arrangement of their hymn selections very much in line with traditional Western hymnology.

*Sound the Bamboo*, compiled by Asian musicologists at the Asian Institute for Liturgy and Music in Manila, is a successor to the East Asian Christian Conference Hymnal (1963). Dr. D. T. Niles of Sri Lanka was the founder and inspiration behind this first hymnal, attempting to link Christian worship music from different nations of Asia into one book.

Even though the book [the EACC original hymnal] has had little impact on the repertoire of local congregations, its use at international Christian gatherings has heralded elements of Asian spirituality and enriched the life and witness of the ecumenical

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<sup>124</sup> The IFI hierarchy visited the US in the 1930s, when its leaders were hosted at the national convention of Unitarians in Boston. However, the rank and file of the IFI never



movement. Importantly, it has stimulated later generations of Asian Christians to express their faith through hymnody that wells up from their own heritage, place and time.

Like its predecessor, both the original EACC hymnal and *Sound the Bamboo* have used English for the essays and front material, with phonetic renderings of the folk-type musical contributions.

The majority of the contents of the book come from the lay members of the participating churches. More than three-fourths of the songs have been recorded amid the traffic noise of busy city streets, beside the village fire at night, in huts and homely settings all over the Asian region. In turn these versions have been transcribed, translated, and paraphrased. Many have never appeared before in written form. Some material has been sung locally or nationally but not further afield. Appeals for new compositions or attempts to commission them have not been overly fruitful.

From an editorial viewpoint, the result is an uneven collection with obvious gaps. But apart from circulating such a collection there does not seem to be any other route by which cross-fertilization can begin to occur or Asian congregations become less import-dependent for singing their faith.<sup>125</sup>

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accepted the Unitarian theology, which was promoted by their leaders, preferring instead a traditional Trinitarianism.

<sup>125</sup> *Sound the Bamboo* (Quezon City, Philippines: Asian Institute for the study of Liturgy and Music, 1990), 3.

Table 7. *Sound the Bamboo Song Categories.*

Category	Number of Songs
Invitation	65
Invocation	4
The Lord's Day	5
Praise and Thanksgiving	28
Confession of Sin	2
Affirmation of Faith and Trust	11
Harvest thanksgiving	1
Prayer for guidance	13
Union with God in Christ	4
Offering and Dedication	5
Benediction	3
The Holy Communion	4
Psalms	18
Canticles	2
Alleluia and Doxologies	4
Responses and Acclamations	8
The Lord's Prayer	1
The Apostles Creed	1
Kyrie	10
Sanctus and Benedictus	2
Advent	1
Christmas	20
Passiontide	5
Easter	3
Pentecost	1
Morning	5
Morning and Evening	6
Table Grace	2
Harvest Thanksgiving	2
Dedication of Temple	1

Baptism	1
Marriage	1
Funeral and Memorial Service	1
God in Creation and Providence	15
Christ's Life, Ministry and Teaching	14
Christ's Love for the World	14
Holy Scriptures	5
Signs of the Holy Spirit	5
Discipleship and Stewardship	14
Justice, Peace, and Integrity of Creation	16
Fellowship and Unity	7
Christian Mission	5
Pilgrimage and Conflict	9
<b>Total</b>	<b>344</b>

Some of the songs are type set as full four-part musical arrangements for keyboard instruments. Others are a melody line with guitar chords; others are melodies only with markings to denote the various ethnic styles of singing. Songs from forty language groups in twenty-three countries are included. Linguistic notation follows a modified Romanized scheme for other language speakers to use the languages included as well as English translations. Many of the songs are folk songs from the different countries represented.

*Sound the Bamboo* is not widely available to the general Filipino church population. They are not for sale at any outlets other than the United Church of Christ in the Philippines (UCCP) headquarters in Quezon City

and the Asia Institute for Liturgy and Music bookstore. The 300-peso price puts the volume out of reach for many Filipino Christians.

*Hymnal of a Faith Journey*, the new hymnal of the United Churches of Christ in the Philippines, organizes its hymns by its statement of faith (creed).<sup>126</sup> This is the most traditional Protestant hymnbook available in the Philippines. When it was published in 2002, only two hundred copies were prepared. Most of them were given to dignitaries attending the General Assembly in Baguio in June 2002.<sup>127</sup> The UCCP is composed of congregations from the Disciples of Christ, Presbyterian, Congregationalists, and some Methodists. It was founded after World War II. The book is bound with a gold imprint of its title on a brown leather-like hardback end boards. A gold imprint of the *barangay* (the traditional boat) reinforces the idea of a Filipino spiritual journey.

This is the creedal arrangement of the hymnbook index:

*We believe:*

*In One God: Creator, Redeemer, Sustainer, who provides order, purpose, meaning, and fulfillment to all creation.*

*Adoration and Praise*

*Creator*

*Majesty and Power*

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<sup>126</sup> *Hymnal of a Faith Journey*. Quezon City, Philippines: United Churches of Christ in the Philippines, 2002.

<sup>127</sup> The researcher was given a complementary copy as one of these distinguished guests.

*Thanksgiving*

*Love and Care*

*The Holy Trinity*

*Worship:*

*Morning Hymns*

*Evening Hymns*

*Ascription*

*Call to Worship, Introits*

*Prayer Responses, Kyrie, Gloria Patri, Doxologies*

*Benediction*

*Close of Worship*

*That in Jesus Christ, who was born of Mary, God became human and  
is Sovereign Lord of life and history.*

*Adoration and Praise*

*Advent*

*Birth*

*Epiphany*

*Life and Ministry*

*Triumphal Entry (Palm Sunday)*

*Suffering and Death*

*Resurrection*

*Ascension and Reign*

*Jesus Christ's Reign/Second Coming*

*That in the Holy Spirit, God is present in the world, empowering and  
guiding believers to understand and live out their faith in Jesus Christ.*

*God's Presence*

*Sustainer, Guide, Empowering Spirit*

*We Believe*

*That Persons are created in the image of God and destined to live in community with God, with other persons, and with all creation.*

*Children*

*Family and Home*

*Community*

*That, by disobedience, they have become sinful, but, by grace through faith, they are redeemed in Jesus Christ*

*Faith and Trust*

*Healing and Forgiveness*

*Life in Christ*

*Prayer Life*

*Comfort and Assurance*

*That being entrusted with God's creation, they are called to participate in the establishment of a just and compassionate social order.*

*Integrity of creation*

*We Believe:*

*That the Church is the one body of Christ, the whole community of persons reconciled to God through Jesus Christ and entrusted with God's ministry*

*Body of Christ*

*Sacraments*

*Baptism*

*Communion*

*Confirmation*

*Unity and Fellowship*

*Commitment and Discipleship*

*Stewardship*

*Ministry and Mission*

### *Church Celebrations*

*Weddings*

*Thanksgivings*

*Nurture*

*Ordination, Installation, Dedication*

*Birthday*

*Burial/ Memorial*

*Church Anniversary*

*New Year*

### *We Believe*

*That the Holy Bible is a faithful and inspired witness to God's self-revelation in Jesus Christ and in history, to illumine, guide, correct and edify believers in their faith and witness*

### *God's Word*

### *We Believe*

*That God is at work, to make each person a new being in Christ, and the whole world, God's Kingdom in which love, justice, and peace prevail.*

*That the Kingdom of God is present where faith in Jesus Christ is shared, where healing is given to the sick, where food is given to the hungry, where light is given to the blind and where liberty is given to the captive and oppressed.*

*Justice, peace, and righteousness*

*Love of country*

### *God's Reign*

### *We Believe*

*That the Resurrection of Jesus Christ has overcome the power of death and gives assurance of life after death*

*Death and Eternal Life*

*And we look forward to His coming again in all fullness and glory to make all creation new and to gather all the faithful in the Kingdom of God. Amen*

*Eternal Reign of God*

When the split between the Disciples of Christ and the independents under missionary Leslie Wolfe occurred in the 1920s, the Disciples of Christ churches eventually merged into the UCCP in the mid 1940s. This common heritage is little recognized by the rank and file membership in either church, but is noted by some of the older leadership.

*Songs of Praise*

The Christian Women of Metro Manila produced *Songs of Praise* in 1999 for the use of the Metro Manila Churches of Christ.<sup>128</sup> An unknown member assembled the seventy-two choruses in alphabetical order. No credits for publishing or composing are given. Familiar songs include

*As We Gather*

*All Hail the Power*

*Change My Heart, Oh, God*

*For God so Loved the World*

*Firm Foundation*

*How Majestic is Your Name*

*Shine, Jesus, Shine*

*We are an Offering*

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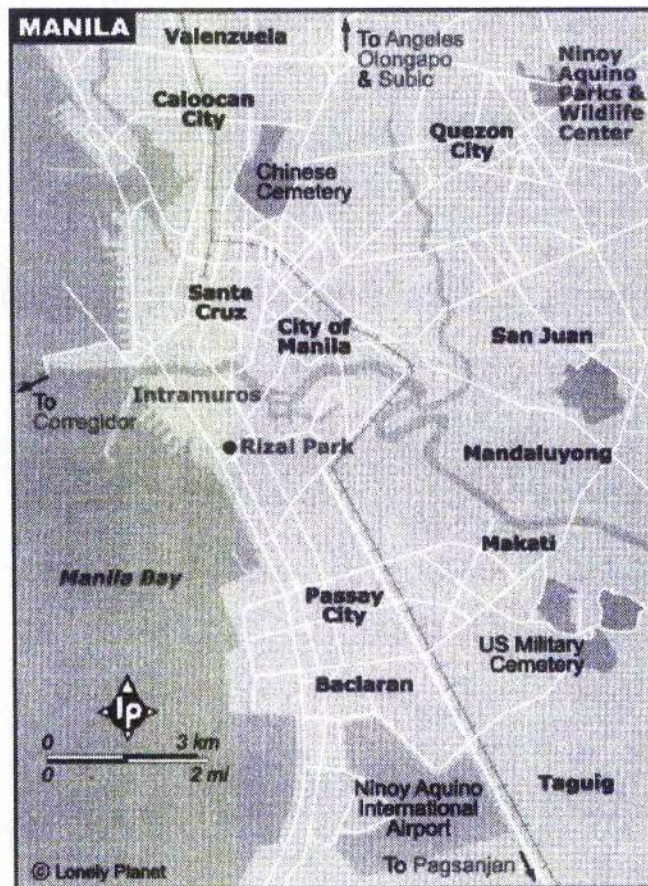
<sup>128</sup> Christian Women of Metro Manila is a monthly meeting for all women who attend the Metro Manila Churches of Christ.



## Chapter Six

### Worship Practice in Churches of Christ

This chapter contains observations of worship practice in three urban Churches of Christ. All three local congregations are within the boundaries of the Metro Manila Development Authority (MMDA). The MMDA functions as an umbrella body over the often-competing interests



of the cities that are its constituency.<sup>1</sup> Metro Manila is the urban heart of the Philippines, with approximately 12 million inhabitants in an area twenty-five kilometers by thirty kilometers. Its boundaries are Manila Bay to the west, the foothills of Rizal province to the east, and Laguna de Bay to the south. Metro Manila is densely packed with new migrants from the provinces as well as families who have lived there for many generations. Three main through roads are Roxas Boulevard, which parallels the shoreline along the Bay; Epifanio de los Santos (EDSA) which is a limited-access 10-lane ring road connecting the south and north; and C-5 (Circumferential-5) which roughly parallels EDSA further outside the city.

### **Church of Christ at Cruzada**

#### **Manila**

*Lungsod ng Manila* (the City of Manila) is the original city around which Metro Manila is clustered. Both Chinese merchants and Muslim rulers inhabited Manila before the Spanish came in 1572, intermarrying with the Malays who were already settled there. The Chinese area of Manila is in Tondo, near the bay and the port area, as it has been for centuries.

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<sup>1</sup> These cities are: Navotas, Malabon, Kalookan, Valenzuela, Quezon City, Manila, Pasig, Cainta,

Remnants of the Spanish colonial walled city of Intramuros and Fort Santiago can be seen near Manila Bay. There are historical buildings such as the Manila Hotel, the Church of San Augustin, and Manila Cathedral. Many government offices are situated in the area of Intramuros, particularly the Bureau of Customs and the Bureau of Immigration and Deportation. The Quirino grandstand, Luneta Park, and the American Embassy are noteworthy sites along Roxas Boulevard, formerly Dewey Boulevard, which parallels the Manila Bay shoreline.

Quiapo is one of the major transport hubs in Manila. Many buses from all parts of the Philippines and jeepney routes from Central Luzon have their terminus there. The nearby University Belt contains educational institutions such as the

University of Santo Tomas (1601)

Arrellano University

De la Salle University

National Teachers' College

University of the East

Centro Escolar University

One central campus of the University of the Philippines

Quiapo is also a street market area. The Church of the Black Nazarene

attracts many thousands of devotees during its annual fiesta. Malacañang Palace, the official residence of the President, is also nearby.

### **Iglesia ni Kristo sa Cruzada<sup>2</sup>**

The Church of Christ, Cruzada is located on a small cul-de-sac, Cruzada Street, just off Legarda, which is a main thoroughfare. New elevated electric trains pass within several blocks of the church, going to the market and university areas, partially relieving the heavy traffic congestion for which the area is justly famous.

Commercial and residential buildings, which surround the church, are worn cement and wooden structures, which date from after World War II. Parking for services is always difficult as members come from the suburbs to the church, and many drive private cars. Few of the members

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<sup>2</sup> During its early history, the Churches of Christ missionary Leslie Wolfe trained a young preacher named Felix Manalo. After passing through several other groups, including the Jehovah's Witnesses, Manalo launched his own church, using the name *Iglesia ni Kristo*. This group has never had links with the Churches of Christ except for Manalo's twelve month training in 1914 (The Liliw, Laguna, Church of Christ has a formal antique photograph in which Leslie Wolfe appears with a number of church leaders in about 1911, including Manalo). The INK (to distinguish it from the Churches of Christ) has a strong centralized bureaucracy situated on Commonwealth Avenue near the University of the Philippines in Quezon City. The INK has distinctive buildings in most cities, towns, and rural areas for its more than 2 million members, and is a rigorous political force, courted by the politicians for its block voting. Holding a non-Trinitarian Christology parallel to the Jehovah's Witnesses, Manalo's group is considered a cult by most religious commentators, due to their sectarian practices, including limiting marriage to other members of INK. Confusion often exists between the Churches of Christ, which are the subject of this research, and the *Iglesia Ni Kristo*, which is translated from Spanish and also derivatively in Pilipino as "Church of Christ". This name confusion often causes identity problems for Churches of Christ ministers and members, which is why the English name has continued to be used even after independence in 1946. Cruzada continues to use the Tagalog *Iglesia ni Kristo*, compounding the confusion.

live within the vicinity of the church. Many attendees are professional workers, such as teachers, social workers, or civil servants, who are working in Manila but still consider their provincial Church of Christ their church home while attending Cruzada during their work career.

The Church of Christ Cruzada has been the historic central church of all Churches of Christ in the Philippines. Leslie Wolfe, pioneer missionary, established it in 1910 in Gastambide Street, also in Quiapo.<sup>3</sup> The Disciples retained the titles to the Gastambide church building during the divisions between the UCMS missions and the newly organized independents in the 1920s. When the church's membership and leadership sided with Wolfe, it was forced to move first to Bustillo Street, then purchased

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<sup>3</sup> In opposition to internationally understood and locally stated Church of Christ goals of local autonomy for individual congregations, the Cruzada church has served as a *de facto* denominational headquarters, which often causes political disturbances amongst the wider group of churches. In recent years, this leadership function has become more widely spread as other larger churches, such as Christ's Church Makati, and a variety of new Bible colleges, are emerging. What makes this so unique is the Church of Christ theoretical support for local autonomy of each individual local congregation seems set against a weak attempt at a monolithic denominational structure. Some leaders in the Churches of Christ have advocated a stronger hierarchy, believing that this would help the churches to grow. From early in the 1920s until the past decade, all ministers were governmentally recognized through the STNE (*Samahang Tagapagpalaganap ng Ebanghelyo*, or Association of the Preachers of the Gospel). It was not a placement program, but a volunteer agency to encourage preachers to carry their message throughout the Philippines while serving as a government liaison for licensing ministers as wedding celebrants. Throughout Churches of Christ history in the Philippines, new organizations have been launched to serve beyond the local churches, but without any churchly authority. Voluntary cooperation would exist between those who would wish to do utilize the benefits of that organization, even in the parachurch organizations at Cruzada with their strong national influence. One explanation might be the desire to copy other denominations in the Philippines, particularly the Catholic and *Iglesia ni Kristo* (Felix Manalo) which have strong structures. This issue may well be the next major problem Churches of Christ in the Philippines must face; how much organization is too much?



property in Cruzada Street, settling at last in 1930.<sup>4</sup> At that time, Quiapo was a developing area as Manila grew under American colonial rule. Today, the church site, itself in good repair and well maintained, is surrounded by old-style buildings and dilapidated tenement housing in Cruzada Street. Most of these buildings were constructed after the city's destruction during World War II, and are now weathered and worn by age, constant exposure to traffic and airborne pollution. The church building itself is fifty meters off Legarda, the main street at the end of the Cruzada cul-de-sac, containing the nearest public transport, passing in front of National Teachers College and near Centro Escolar University. The Church of the Black Nazarene is two blocks away.

Because of its historical prominence, several voluntary agencies such as *Asin at Ilaw* (*Salt and Light*), a television program, and *Sulo ng Kristiano* (*Christian Torch*) an irregularly published journal, are based in the church's building.<sup>5</sup> The ministers at Cruzada are regarded as brotherhood

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<sup>4</sup> The Golden Book: In Honor of 50 years of Mrs. Wolfe's 50 years in the Philippines. Published by Cruzada Church of Christ, 1958, 17, 33.

<sup>5</sup> Parachurch organizations are those which serve the entire group of Churches of Christ in the Philippines beyond the local congregational level. Parallel organizations exist in other denominations through their ecclesiastical or denominational structures. These organizations are particularly important in Churches of Christ as they provide connectedness between locally autonomous congregations and give opportunity for a wider leadership to develop. Without external controls, Bible Colleges, national and provincial conventions also serve this function. *Asin at Ilaw* is a television program, which is broadcast each Saturday morning at 7 am on a local station in Manila, ostensibly for evangelism. Its preachers are the ones serving the Cruzada church

leaders, from earliest days of the church to the present, due to Mr. Wolfe's long presence there. Cruzada has had Filipino ministers for most of its seventy-five-year history. Its leaders were prominent in the separation of the independent churches from the Disciples churches in 1926, even influencing the American churches through the 1926 national convention in Memphis. Many of Cruzada's elders have been civil servants, businessmen, and other middle class professionals since its launch. As a result, many of the Churches of Christ differ from the other Filipino Protestants, who hold an indigent mentality. The Churches of Christ have been strongly influenced by these more professional leading families.

### Interior & Furnishings

The interior is the most spacious of the Filipino Churches of Christ.<sup>6</sup> Seating approximately 800 in a third-level chapel with an additional balcony, and containing traditional carved wooden church pews, the chapel has wood paneling on the front wall, and diagonally set windows as an architectural feature. Chandeliers hang from the high ceiling. There

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as the *Asin at Ilaw* ministry functions under the guidance of its leadership. In a parallel manner, *Sulo ng Kristiano* is a magazine with editorial staff and offices at Cruzada. The church housed the Manila Bible Institute during its early development. All cooperation through these organizations is voluntary; there are no required donations to the organizations except as the local church chooses to participate.

<sup>6</sup> The exception would be the grand ballroom in which Christ's Church, Makati held its worship celebration from 2002-2004, which it rented for two hours every Sunday morning, at Mondragon

are many electric fans throughout the chapel, but natural air movement is limited due to the built-up urban area in which the church is situated. A baptistery area at the front is for baptisms (immersion) of adult believers. Choir pews are on the platform left, with the overhead projector screen and pulpit on the right. Musical instrumentalists are on floor level left near the choir pews. This design is very typical of American Christian Churches and Churches of Christ in the middle of the twentieth century.

Sunday School rooms are on the ground floor near the reception area and foyer. The church has developed, by seminar and by example, the Sunday school movement in Churches of Christ. Relatively spacious graded classrooms are available for the various age groups.<sup>7</sup> Offices for the ministers and other organizations are also on the ground floor. A mezzanine meeting area on the second floor seats approximately 100-150 persons around tables for conference type meetings and serves as a choir rehearsal room as well as Sunday School for adults and youth groups. Some pastoral housing is also available for the ministers' families and

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House, Buendia Avenue, Makati. CCM is now meeting in a rented cinema at the Greenbelt Mall in Makati's central business district as of May 2005.

<sup>7</sup> In most Churches of Christ, there are one or two cramped rooms filled with 50 or more children, a type of confined bedlam, rather than the more educational model Cruzada presents. The Hand Ministry, another children's ministry parachurch organization serving the Churches of Christ, is working to raise standards of Sunday School education and its materials by providing more Filipino based items for use in the curriculum.



caretakers at the church.

Mel Maldupana, the senior minister, is the preacher for the television program sponsored primarily by Church of Christ Cruzada, *Asin at Ilaw*, which airs at 7 am each Saturday morning on one of the local channels. Several other associates assist the senior minister, as well as an office staff of two secretaries.

#### **Musical Equipment and Personnel**

Church of Christ Cruzada employs a part-time worship minister, Edgar Fabian. Other musicians include a drummer and electric guitar and bass, all male. Instruments and amplification equipment at Cruzada are expensive compared to the equipment in most other churches. Occasional brotherhood-wide events and concerts are held at Cruzada, so this superior equipment is used for large gatherings.

Polycarpio Alava and his sister Fely Alava Natividad have directed the Cruzada choirs on a volunteer basis for many years. Other directors manage an occasional children's and young peoples' choirs for special events.

#### **Observations**

Cruzada follows the same general outline of worship noticed in other

Filipino Churches of Christ.<sup>8</sup> Sunday school is available after the worship service, in separate Sunday School rooms. Cruzada has several services each Sunday, but all follow the same pattern of worship in its bulletin.

Table 1. Worship order at Cruzada

<i>Green Board</i>	English	Service outline at Cruzada
	Prelude	
<i>Awit sa Pagsamba</i>	Psalm of worship	
<i>Pambasa ng Sagutan</i>	Responsive Reading	All attendees stand for prayer, led by an elder, then a reading of Isaiah 6:1-3
<i>Panalangin</i>	Prayer	
<i>Awit</i>	Song	<i>Enter In</i> sung by 3 vocalists <sup>9</sup>
	Prayer	
	Singspiration	Male leader exchanged to female leader <sup>10</sup> challenge to "take God more" (What is heavy for God?) <sup>11</sup> <i>Thou Art Worthy</i> <sup>12</sup> <i>Blessed be the Lord God Almighty</i> <i>Hallelujah to the Lamb</i> <i>Prince of Peace You Are</i>

<sup>8</sup> This outline is from an old green painted chalkboard at the Church of Christ in Muntinlupa. Similar boards have been noted in older provincial churches throughout this observation period, particularly in Calapan, Oriental Mindoro; Cardona, Rizal; and Liliw, Laguna. During the periods of observation, the boards in Cardona and Liliw were used as worship guides with current weekly information for that particular Sunday, but the board at Muntinlupa was hung on a front wall of the chapel but unused. The chalkboard was permanently painted with the progression of worship events on the left, and a space on the right to fill in names of responsible persons, scripture readings, *himmario* song titles and numbers, or topics as needed each week in chalk. These were forerunners of the church bulletin and the only liturgical structure on which Churches of Christ built their worship practice.

<sup>9</sup> This song was obviously unfamiliar to the attendees, as only the worship leader was singing it with 2 backup singers.

<sup>10</sup> This female leader entered her position late, arriving after the service had begun. Most musicians in the churches would be punctual, but traffic can be a problem in public transport.

<sup>11</sup> This 9 o'clock service is called the English service at Cruzada, as it has been for much of its history. Filipinos are generally fluent in understanding English, particularly if they have more education or exposure to English speakers. English is taught in schools from age 6 (grade 1) alongside Tagalog. Both are legally mandated national languages. However, it is interesting to see

	Special number	Special number by choir <sup>13</sup> <i>You're Still Lord</i> <sup>14</sup>
<i>Mensahe</i>	Message (sermon)	Mel Maldupana sermon <sup>15</sup> Texts: Isaiah 6:1-3; II Corinthians 4:14-16; definition of holiness as internal Proverbs 6:7 "whatever you think in your heart, you are"
<i>Awit</i> <i>Panawagan</i>	Invitational Hymn	invitation song <i>He is our Peace</i> <sup>16</sup> One male candidate for baptism walks to the front to be greeted by the minister
<i>Panalangin</i>	Prayer	
<i>Awit sa</i> <i>Dulang</i>	Song of the Lord's Table	<i>Prince of Peace</i> Processional of two elders and five male servers

occasional unusual usages of English such as things that are too 'heavy' for God, which would not normally occur to a Western English speaker.

<sup>12</sup> These four songs had good audience participation in the singing, with more than half of the congregation joining in, since they are quite familiar.

<sup>13</sup> Cruzada is one of the few churches to have a weekly choir special number. Most Churches of Christ will raise up a choir for a special event, such as an anniversary or convention, but special music, when offered in the weekly worship, will be a solo or duet item, often with a backing tape. On this day, Cruzada's mixed voice choir consisted of 14 women and 5 men. The choir director, Bro. Poly Alava, is a fixture at the church, even encouraging simple clapping and choreography in the pieces he directs in spite of being near retirement age.

<sup>14</sup> Cely and Robert Natividad are also leaders in Cruzada's music team. Cely teaches voice at Centro Escolar University, within sight of the Cruzada church. Robert is a professional singer on stage and television. Cely's ancestors, the Alavas, translated hymns for the *hymnario*. Both Robert and Cely are descended from original Church of Christ members. Cely's brother Gener is the chairman of MCDI, the Ministry for Church Development, Inc., begun in 2002. Gener is also an elder at Cruzada. Her other brother, Polycarpio, is the choir director mentioned (see above).

<sup>15</sup> As in most Churches of Christ, the minister will select his own texts for his messages. The Churches of Christ do not follow a liturgical year, but preachers usually plan their messages in sets with a theme. Special messages pertaining to Christmas and Easter were not encouraged until about two decades ago, as there was a theological bent against the liturgical calendar of the Roman Catholic Church, dominant in the Filipino way of life. Bro. Mel Maldupana was training for the priesthood, through the Jesuits, when he was converted at age 20, approximately 30 years ago, in the Olongapo area (personal interview, April 1998).

<sup>16</sup> This song is sung quietly by a few in the congregation, not boisterously as in the earlier singspiration.

<i>Pagbasa</i>	Table meditation	Elder Jun Domingo leads the Lords Supper <sup>17</sup>
<i>Panalangin</i>	Prayer	Prayer by Lito Ambion, another elder
<i>Pamamahagi</i>	Sharing the Lord's Supper	Lords Supper distribution <sup>18</sup>
	Baptismal service	Baptismal service <sup>19</sup> Romans 6:1-6 reading <i>He is our Peace</i> An elder performs the baptism, with the candidate in scarlet robe, the elder in white robe <sup>20</sup>
<i>Pagbasa sa Kaloob</i>	Meditation for the offering	Offering meditation, all stand Meditation "Cast your bread" from Ecclesiastes, invest in eternity
<i>Awit sa Kaloob</i>	Song of offering	Offering received by three women in green jackets
<i>Pasasalamat</i>	Thanksgiving prayer	Prayer, Bro. Lito Ambion
<i>Balitaan</i>	Announcements	Announcements, choir concert, October

<sup>17</sup> In Churches of Christ around the world, a local leader, usually an elder, presides at the Lords Table. The minister or preacher rarely does this. Local leadership positions are filled by an annual election of the elders and deacons, who will then serve on a board. Depending on the local church, the minister may sit as a voting or non-voting member on that board, functioning as its employee.

<sup>18</sup> Churches of Christ elders generally preside at the Lords Table, offering a meditation and a prayer. The deacons are the ones who distribute the trays containing the elements of bread and unfermented grape juice.

<sup>19</sup> Baptismal services are usually impromptu, arranged with a Scripture reading, several songs, and prayers. The candidate will come forward, or respond, at the invitation song. After the song is finished, the candidate will be asked (in English or Tagalog), "Do you believe that Jesus is the Christ, the son of the Living God, and do you accept him as your personal Lord and Saviour?" In the Philippines, the traditional response is "oo, po" ("yes" with the "po" being the indicator of respect to the questioner). The baptism will only be performed following this public confession. In many instances the candidate has had exposure to Christian teaching through Bible studies or Sunday School, but there is no set practice or standard regarding how much the candidate should understand Biblically or theologically before baptism. These expectations will vary from church to church and country to country.

<sup>20</sup> Any one in the Churches of Christ may perform baptism, but it is normally an elder, the minister, or another male leader. Sometimes it is the father of the candidate, and on very rare occasions (outside the Philippines) it may be a woman. The author knows of a grandmother who baptised her granddaughter in front of the family in Dale Hollow Lake, near the Tennessee and Kentucky border, but this is not common practice amongst the churches.

		birthdays, welcome
	Greetings	<i>I keep falling in love with him</i> Greeting song, during which attendees shake hands <sup>21</sup>
		Pastoral Prayer
<i>Awit</i> <i>Pangwakas</i>	Closing Song	<i>Enter In</i>
<i>Pagpapala</i>	Blessing or benediction	Elder closing prayer Jun Domingo <sup>22</sup>
<i>Tatlong</i> <i>Amen</i>	Threefold amen	Threefold amen

## 2. Christ's Church Makati<sup>23</sup>

### Makati City

Makati is the business district of Metro Manila. Created by Ayala Land three decades ago, it is a planned development of skyscrapers and western-standard condominiums. The luxurious surroundings and commercially secure environment are suitable for the expatriates who work for multinational corporations. Makati is just inside EDSA on the southern edge of the metropolis, close to the Ninoy Aquino International Airport. The Stock Exchange of the Philippines, many embassies and

<sup>21</sup> This time of greeting includes smiling, shaking hands, and lifting eyebrows (a common Filipino acknowledgment), with as many persons as possible attending the worship service, moving quickly from person to person to include all of the attendees. No further conversation takes place, just the briefest of greetings then moving on. Even young children participate to include as many as possible in their greetings.

<sup>22</sup> Bro. Jun Domingo, as in most of the Churches of Christ, lifts his right hand over his head as he pronounces the benediction, which may be a short phrase from any number of relevant Biblical benedictions in the Old or New Testaments. The usage of texts can be quite random, but the action is normative, except at Christ's Church, Makati.

<sup>23</sup> These observations at CCM were made August 18, 2002.

consulates, land development corporations, and national business headquarters in banking and insurance services populate the high rise buildings. Very few national government buildings are in Makati, except for the Securities and Exchange Commission, which has an office there, and a branch of the Bureau of Immigration for the business community. Other government buildings are situated in the city of Manila, the historic city of Intramuros, and the Marcos-era developments in Quezon City.

#### Name

Christ's Church Makati (CCM) caused some consternation within the Churches of Christ wider fellowship when its leaders chose *Christ's Church* as opposed to the more traditional *Church of Christ* title for their local church. Because of its traditional view on local autonomy,<sup>24</sup> the Churches of Christ internationally have usually attached a geographical name as a location marker with the Church of Christ, such as

#### Glenrothes Church of Christ

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<sup>24</sup> Local church in the understanding of the Churches of Christ is the chapel in a geographical location with its own elders and local minister. This understanding of local church autonomy is not unique to Churches of Christ alone, but it has been one of their distinguishing theological features. The formation of the Disciples of Christ denomination in 1968 caused controversy precisely because of the development of extra-local legal structures, replacing the voluntary cooperation between local churches, which had gone before. Throughout this research the "local church" or "local congregation" will refer to a group of believers in a specific geographical location with its own elders and local leadership. This is understood by Churches of Christ to be the organization of the apostolic churches in the New Testament, and therefore is to be practiced as closely as possible in the modern church. This does not preclude, however, the formation of organizations of cooperation between the churches, such as national and provincial conventions,

Ilford Church of Christ

New York Avenue Church of Christ.

Even those sister churches in the United States who use Christian Church rather than Church of Christ have followed this same custom until recently.

Peachtree City Christian Church

Clovernook Christian Church

Knott Avenue Christian Church

giving a locality in which the church is situated.

By denominating itself Christ's Church Makati, CCM declared itself part of the Churches of Christ, yet something new as well by reversing the order of the name. The leaders that decided to plant this new church are descendants and relatives from Churches of Christ families in older local churches such as Cruzada and Economia, which also helped to confirm that the new local church was still a part of the wider group.<sup>25</sup>

### Location

Christ's Church Makati is a twelve-year-old church, planted in the business district of Manila's international corporate center. The church

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ministers' associations, women's fellowships, and so forth.

<sup>25</sup> During the course of this research, a church growth scheme from Singapore, called the G-12 movement, is beginning to influence churches such as Makati, Christ's Fellowship at Ynares Center in Antipolo, and the Binangonan, Rizal, Church of Christ to develop its "every member a leader of twelve persons" scheme of leadership training. This new method rests on cell groups or



began its worship services in the lower level of an office building on J. P. Rizal Avenue. This building is strategically placed near the Makati City Hall on a main jeepney route, so it is easily accessible by public transport, taxi and private vehicle. The building had parking for approximately thirty vehicles, using surrounding banks' parking lots and curbside parking, allowable on a Sunday. The church access is via an open staircase into its heavily glassed chapel, which is totally air-conditioned. Plants are artistically arranged near the entrance. It is a large functional room for meetings seating approximately 100. An elementary day school, Makati Integrated Christian Academy, meets in their facility on weekdays, with approximately forty students.

In this rented meeting place on J. P. Rizal Avenue, the church has a blue velour curtain hanging across the platform with "Bring 2 in 2002" as its theme, lettered in Styrofoam trimmed with paints and glitter. Plastic chairs with arms provided comfortable, inexpensive seating. A table for the Lord's Supper set on a low platform just in front of the curtain. Off to the right is the praise band. Recessed fluorescent lighting with metallic grids shed plenty of light, even though the building is on a lower level.

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house groups meeting weekly, funneling these attendees of the small groups into the larger Sunday worship.



Air-conditioning is provided with freestanding commercial units, making the building chilly enough for a light jacket.

Late in 2002, due to its increasing size, the church moved its Sunday worship to the ballroom of Mondragon House, a seven-story office building on Ayala Avenue. The ballroom provides additional space, seating up to 300 people, with a stage, eight large wagon-wheel and glass chandeliers, and a more formal, aesthetic ambiance, which was absent from its former meeting place. Trimmed with varnished wood and bamboo, it is classically Filipino in materials and construction, with decorative large mirrors increasing the already large room visually. The ballroom is on the first floor above street level, with a mezzanine landing outside two sets of broad double doors. With padded conference chairs, carpeting, and attractive paneled décor, the ballroom is a pleasant setting for the worship services. It has a double-story high ceiling, which adds to the spaciousness. With central air-conditioning the ballroom is often cool.<sup>26</sup>

Seating is arranged by rows of five, in three large sections, so that there are two aisles. The chairs, which have fully upholstered white covers, are

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<sup>26</sup> CCM moved to a cinema in Greenbelt Mall, Makati Central Business District, for its Sunday worship in January 2005. Using a cinema for the large weekly meeting is becoming a trend for

arranged to seat 200, with open areas for chatting in the rear of the ballroom furthest from the stage.<sup>27</sup> On the ballroom stage is a screen for the LCD projections, the keyboard, bass and electric guitars, drums,<sup>28</sup> and music stands for the musicians and singers. Each singer has his/her own microphone. On the right side of the stage is a large projection screen. A table for the Lord's Supper is placed to the left at floor level as one faces the stage. To the right at floor level, as one faces the stage, is a technical table with a computer for managing the projection equipment. Two digital movie cameras are set at the side and at the center of the auditorium to project the action on stage as well as shots of the audience.

CCM is one of a handful of Filipino Churches of Christ that owns a digital projector and laptop computer for the song lyrics and sermon. Video cameras project an image of the preacher on the large screen throughout the sermon, along with occasional visuals of the audience. Stand microphones at the band site as well as on the platform are essential in the large space of the ballroom. A table at the rear of the ballroom provides coffee and biscuits for those who arrive before the

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both Roman Catholic and Protestant groups in the Philippines to best utilize their worship space in a venue that is easily reached by public transport and well known to attendees citywide.

<sup>28</sup> In October 2004 CCM drums changed to a more Latino percussion box, played with the percussionists' bare hands, and combined with maraccas.

beginning of the service.

### Leadership<sup>29</sup>

Pastors Tito Pel, Robert Dalipe, Vhic De La Serna, Mike Chang, and Nestor Morines are the paid ministerial staff. One other young minister, Ronald Invencion, died suddenly of a stroke at age thirty-one early in 2004. Tito Pel, who just turned forty this year, was educated locally, then obtained two Master's degrees at the Cincinnati Christian Seminary in Ohio. Robert, Vhic, and Nestor, in their late 20s and early 30s, only have the same undergraduate degree as Tito. Vhic, as director of the Makati Integrated Christian Academy (MICA), the church's day school, has completed his M.A. in theology. All of the ministers except Vhic are married with children. The staff offices are in the original meeting place on J. P. Rizal Avenue, where MICA continues to meet.

The church elders are Bro. Danny Navarro and Bro. Jun Rodis.<sup>30</sup> Both

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<sup>29</sup> *Pastor* (usually abbreviated in church publications as *Ptr.*) has become the preferred title for many of the younger ministers during the past ten years. This has caused some disagreement among the Churches of Christ membership as *pastor* is seen as a word used by Protestant denominations for their head clergyman. A more traditional Church of Christ theology would consider elders, men leading from within the local congregation, as the leaders. Across the Philippines, until just a decade ago, the elders, the minister, and the missionaries were all addressed as *brother* regardless of age, position or education. *Pastor* would denote to many a clergy position that has not historically been a role in the churches, either sacramentally or practically.

<sup>30</sup> Elders in the Churches of Christ are local lay leaders, known and respected in the community, who are responsible for the spiritual care of the flock of members. Most churches select them by measuring local men against the qualifications listed in 1 Timothy 3 and Titus 2. Churches of Christ elders' relationships with the paid ministry has often been problematic, especially in the

men are Christian businessmen, older than all the ministers. There are also several deacons who are professional men. The church has a ladies' group, but no women are included as church officers, which is normal in Churches of Christ. Some of the musicians are paid an honorarium for their part-time position, but are not fully salaried by the church. Others are voluntary as part of their service to the church as active members. A technical team of three persons manages the LCD projector, mixer board, and two video cameras during the service.

### Observations

CCM is unique among Churches of Christ in the Philippines in that it offers no graded Sunday School for the hour prior to the worship service.<sup>31</sup> Earlier in its history the church held a Sunday School, but now that has been changed as the church holds its worship service at Mondragon House each Sunday. There is a shuttle van to take children to the office facility on J.P. Rizal, to the children's program on offer during the worship time. CCM is the only church researched that does not hold a

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Philippines where the elders will be older, local businessmen or educators, and the ministers young and relatively inexperienced, creating a series of dynamic interrelationships. CCM does not seem to reflect this trend in the relationships between the ministers and the elders.

<sup>31</sup> The green service board at Muntinlupa indicates that a Sunday School has been in most of the churches for several generations. The first portion of the board shows the normal placement of the Sunday School lesson hour.

Sunday School for adults during the hour prior to the worship service or in the hour following.

Services are scheduled to begin at CCM at 10 AM each Sunday morning at the Mondragon House ballroom. After parking a private vehicle in the basement parking area, the attendees take elevators (if they are operational) or the stairs to the main entrance at ground level. A one-floor escalator lifts visitors to the ballroom. Once in the mezzanine outside the ballroom, members of the church as well as the ministers will greet the attendees. "Hello! How are you?" is a typical greeting, virtually always in English to foreigners or in Tagalog to Filipino visitors. The middle-class members of CCM are equally at home in both languages. One of the church women will hand out the church bulletin, which contains announcements, an order of service, attendance slip to complete and drop in the offering plate, an offering envelope, and a summary of CCM's financial expenditures. There are one or two members who are specifically assigned to greet, but generally, one is welcomed warmly by anyone within sight. It would be virtually impossible to pass through the two sets of double doors into the ballroom without being noticed by someone. While the visitors find seats, other friends and acquaintances

greet one another and any visitors nearby, either in words, or non-verbally, using the Filipino raising of the eyebrows with a smile.

The music ministry team finishes its last minute rehearsal preparations ten minutes before the start of the service. The keyboardist plays a number, *I Worship You, Almighty God*. The atmosphere in the meeting is calm but happy and expectant.

**Table 2. Worship Order at Christ's Church, Makati**

Activity	Commentary
Final Music team rehearsal	Attendees begin to settle into their seats after informal greetings.
Keyboard solo instrumental	<i>I Worship You, Almighty God</i>
Minister Tito Pel greets	Welcome to CCM to worship. Asks attendees to complete attendance slips and note any prayer requests. Leads a pastoral prayer for worship and then leaves platform.
Vocalists take places	Male worship leader and 2 female backing singers with their own microphones. Only the male vocalist will do any speaking between the songs.
Song	<i>You are here in our midst</i> , not a familiar chorus to the church
Responsive Psalm reading	The male worship leader leads a responsive reading of Psalm 96:4-9 alternating between the worship leader and the congregation, closing with a prayer.

Song	<i>Above All</i> well known and sung by most attendees
Prayer	Led by male worship leader
Lords Supper	The passing of the bread and cup are begun without preliminaries except for the prayer. <sup>32</sup>
Sermon by Tito Pel	Sermons at Makati are usually planned by theme. However, the music selected rarely coincides with the day's message or Scripture text. Most sermons are 30-50 minutes in length. <sup>33</sup>
Invitation Song	<i>So You Would Come</i> . This song is to give attendees the opportunity to come to the front of the chapel to decide to become a Christian, to ask for special prayer, or any other spiritual need. <sup>34</sup>
Announcement of Decisions	At this time, those who have decided to become Christians will be asked to confess their faith, or members transferring to the church will be asked to restate their confession of faith. <sup>35</sup> Tito Pel also gives a pastoral prayer for those who requested prayer needs during the decision time. <sup>36</sup>

<sup>32</sup> Churches of Christ have historically used only unfermented grape juice, citing the use of the *cup* or *fruit of the vine* as opposed to *wine* in New Testament passages relating to the Lord's Supper. The Churches of Christ's strong temperance stance during the nineteenth century in the United States and Australia may also influence this decision.

<sup>33</sup> Most ministers will have some theme or Biblical book study for their sermons. CCM is currently focusing on a church growth strategy called G12, which Tito Pel has studied in Singapore at its home location.

<sup>34</sup> The Scottish common sense philosophy of Alexander Campbell also shows during this decision time. In Churches of Christ around the world, invitations are not generally emotional, long-drawn affairs, but rather reserved, unlike the altar calls offered in many other denominations and revivalist groups. The potential decision-maker is expected to have made a sensible, informed choice about choosing to follow Christ based on the testimony of Scripture and the witness of his resurrection. This reserve seems to suit the Filipino concept of saving face in not being too demonstrative. This decision time in the service is the most emotional part of the service.

<sup>35</sup> In contrast to many denominations, becoming a Christian entails faith (trust in God based on the testimony of Scripture), repentance (recognition, sorrow, and turning away from past sin), confession of Christ as Savior and Lord ("I believe that Jesus is the Christ, the son of the living God", modeled on the great confession of Peter in Matthew 16.) baptism by immersion, at which time the believer is forgiven his sins and receives the Holy Spirit,



Lively song	<i>This is the Day</i> , which is very well known, has clapping and swaying while it is sung, with strong guitar and drum accompaniment.
Lively song	<i>The Happy Song</i> , also very lively.
Lively song	<i>God is Good</i> , Don Moen's popular song, upbeat in drums and guitar.
Shout Alleluia and thanks-giving prayer	After these songs, the worship leader shouts "Alleluia!" to which several in the audience respond, followed by a prayer of thanksgiving.
Offering meditation	The services finish with an offering meditation, unusually offered by Tito Pel, as the elders are often the ones to speak.
Offering prayer and collection	The young men pass through the audience with the offering bags while an instrumental "salsa" style Filipino Christian music is playing.
Closing prayer and announcements	A closing prayer <sup>37</sup> is followed by the announcements of various weekly church activities. <sup>38</sup>

Minister Tito Pel stands to welcome all to worship at CCM. He asks them

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as in Acts 2:38.

Continuing to live a Christian life after this beginning, being faithful and growing more Christlike. This fivefold pattern is rooted in the teaching of Walter Scott, one of the Church of Christ's early preachers. Scott evangelized children on the pioneer frontier in the United States by hiding his closed hand in his pocket, speaking with children in the afternoon to whet their curiosity about his closed fist. By piquing their curiosity, the parents would come with the children to the preaching meeting that evening, and discover the five-finger exercise of how to become a Christian.

Because they include baptism in the process of becoming a Christian, some evangelical groups accuse the Churches of Christ of using baptism as water regeneration and a work of salvation opposed to the grace of God. Churches of Christ refute this complaint by stating that baptism is prescribed in the New Testament without countermanding the grace of God.

<sup>36</sup> Churches of Christ are rarely charismatic or Pentecostal in worship behaviors. The legacy of Alexander Campbell's Scottish Presbyterianism and common sense philosophy has traveled with the churches around the world, even if the music performed is contemporary, loud, and enthusiastic.

<sup>37</sup> CCM does not have an elder pronounce a benediction with raised hand at the close of services, nor is there a threefold Amen, as is often done in other Churches of Christ.

<sup>38</sup> CCM usually has a time of greeting during this announcement time, where all the adults attempt to shake hands, smile, and nod at all the other adults, working their way around the room. Since moving again to a new venue, CCM's first time visitors are now taken into a separate room for



to complete the attendance form, and to write any prayer requests they might wish to share with the staff on the attendance form. He closes with an extempore prayer and relinquishes service leadership to the musicians.<sup>39</sup>

The first congregational chorus, *You are here in our midst*, is not well known to the attendees, being sung mostly by the team, while the audience struggles to learn the song. After singing it four times, quietly and reverently, the audience begins to imitate the leaders. The male worship leader leads a responsive reading of Psalm 96:4-9 alternating between the worship leader and the congregation closing with a prayer. A more familiar slow chorus, *Above All* follows this reading. It has many more singing participants, as the attitude of the worshippers draws their eyes upwards. Another prayer links to the Lords Supper celebration.

In contrast to normal Church of Christ practice, CCM provides no meditation or Scripture reading about the Lord's Supper, even omitting the words of institution.<sup>40</sup> This time of singing, Scripture reading, and prayers, has lasted only 20 minutes. Tito Pel begins his sermon, which

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prayers after they are introduced into the worship service.

<sup>39</sup> Churches of Christ public prayers are virtually always extempore, even in large public gatherings or televised services.

<sup>40</sup> The *himnario*, which governed worship practice in the churches for seven decades, contained suggested Scriptures for reading at the Lord Table. The favorite reading remains I Corinthians

continues for 34 minutes. There are no obvious links between the songs selected for the singing and the sermon.

After the close of the sermon, an invitation song is sung, *So You Would Come*. This song is provided for any person present to decide to become a Christian for the first time, or to request prayer for personal needs, or to make any other spiritual need or commitment known publicly to the church.<sup>41</sup> Tito offers a pastoral prayer for these needs, while there is a soft keyboard instrumental underneath.

These prayers are followed with a lively time of clapping and singing three choruses, *This is the Day*, which is very well known, *The Happy Song*, and Don Moen's *God is Good*. After these songs, the worship leader shouts "Alleluia!" to which several in the audience respond. Then the worship leader offers a prayer of thanksgiving. The services finish with an offering meditation, unusually offered by Tito Pel, as the elders are often the ones to speak. There is a prayer then the offering collection, while an instrumental *salsa* style Filipino Christian music is playing. A closing

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11:23-31 at most worship services.

<sup>41</sup> This practice of altar call has been modified greatly since its origin in American evangelistic meetings in the late 1800s, which is how it reaches the Philippines through the American missionaries. Other Protestant denominations have had the "mourners bench" with Calvinist overtones, and that is a direct ancestor of the Pentecostal emotionalism. This Church of Christ decision time is a time for free will to be exercised to follow Christ, either initially or more completely, in a public declaration.

prayer<sup>42</sup> is followed by the announcement of weekly church activities.<sup>43</sup>

### 3. Church of Christ at Commonwealth

#### Quezon City

Quezon City is the largest of the municipalities that make up Metro Manila. The old city of Manila was bombed during World War II and its postwar damage and congestion was not conducive to growth. As a consequence of independence in 1946, President Quezon authorized the development of Quezon City for government buildings, hospitals, education, commercial, and residential purposes. President Marcos ordered city planners to develop wide boulevards aligned to the main artery, Quezon Avenue. The University of the Philippines was moved from the cramped urban sites to Diliman, on Commonwealth Avenue, a spacious, park-like campus with ample buildings. Social Security System, Bangko Sentral ng Pilipinas, Land Transportation Office, National Bureau of Investigation, Department of Agriculture, Sandiganbayan, the Senate, the Integrated Bar of the Philippines, and the Commission on Audit are a few of the agencies whose main headquarters are in Quezon City. East

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<sup>42</sup> CCM does not have an elder pronounce a benediction with raised hand at the close of services, nor is there a threefold Amen, as is often done in other Churches of Christ.

<sup>43</sup> CCM usually has a time of greeting during this announcement time, where all the adults attempt to shake hands, smile, and nod at all the other adults, working their way around the room.

Avenue Medical Center, National Kidney Institute, National Heart and Lung Hospital, and Philippine Heart Center are public hospitals based in Quezon City. The private Nicanor Reyes Hospital and Medical Center is another institution that has moved from Manila to a new site in Quezon City.

The city's official population stands at over two million and contains many exclusive subdivisions as well as informal pockets of squatter shanty towns. The Payatas landfill site is in north Quezon City, where more than 200 landfill workers lost their lives in a garbage slide in 2000. Close to this site, where many poor workers reside, are exclusive subdivisions for government employees and business people.

Quezon City was designated the national capital of the Philippines from 1948 to 1976. A political dispute continues until today between Quezon City and Manila to be capital city of the Philippines. The city of Manila, one of the twelve municipalities, currently holds the title, but the battle continues between the two mayors of the cities in the national press.

### **Location**

A group of Church of Christ adherents living in North Quezon City came together to plant Church of Christ at Commonwealth in 1999. Its

initial Sunday worship services were held at the Kentucky Fried Chicken restaurant near the Fairview Wet Market on Commonwealth Avenue in a small two-storey strip mall. Within a few weeks of its launch, the church moved into available shop space upstairs in the same mall. The leaders chose to rent a combination of 3 commercial units, making up the chapel area, and two commercial units to provide Sunday School space for the children of the church. The property is directly on Commonwealth Avenue, a major artery of Quezon City, and accessible by bus and jeepney from any point in Metro Manila. It was selected as a site due to this accessibility, the large numbers of people who live within a few square miles surrounding the church, and the vision of Church of Christ members who sought to plant a new church in this expanding area. Two other churches, one a Pentecostal group and another from a Baptist mission, have since rented meeting spaces in the same mall.

#### **Interior & Furnishings**

The church has remodeled the three commercial units into a chapel with air-conditioning then painted it tan with dark blue accents. Padded metal-framed chairs are arranged with two aisles, supplemented by green, plastic chairs for extra seating at the back. Electric wall-mounted fans

circulate the cooled air.

The chapel has an office area on the left as one faces the front, which contains a sink and the sleeping quarters of Joel Tabliga, the associate minister. When the church first occupied its chapel, it was turned sideways so that the lectern, Lord's Supper table, and musicians were in the center with the seating in a semicircle around it. Two years later the chapel seating was rotated 90 degrees to a more standard layout, with the raised platform installed at one end of the chapel and seating in traditional blocks. When the facility was rented, one of the members, who is a builder, sent his work crew to finish the walls and built a small platform at one end of the worship area. Curtains hang on the wall behind the Lord's Supper table. The table is covered with a lace tablecloth. There are no seats on the platform.

Unlike older established Churches of Christ such as Marikina, Cruzada, or Pasig, ornate special seating is not provided for elders at the chapel's front.<sup>44</sup> A portable baptistery from an American mission organization is placed on the right of the raised platform.<sup>45</sup>

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<sup>44</sup> In many Churches of Christ around the world, a special ornate carved chair will often be available for the presider at the Lord's Supper table. This may be an inherited custom from the Presbyterian Churches, which were the origin of much of the Campbells' worship practice.

<sup>45</sup> American Rehabilitation Ministries, Joplin, Missouri, arranges for the special building of these portable baptisteries for use in prison ministries and mission organizations, donating them to

### Leadership

Bro. Conrado Montefalcon was the founding minister of the church. He was also the initiator of a national program to plant 100 new churches for the national convention and Churches of Christ centenary in 2001.<sup>46</sup> Commonwealth was the first of 164 churches planted nationally during this campaign. For its first four years, the church's leadership team consisted of Bro. Montefalcon, Bro. Ross Wissmann, Bro. Joel Reyes, and Bro. Joel Tabliga.

The church as recently added a mission statement to its bulletin.<sup>47</sup>

CCC exists to bring God's greatness to all the people  
Win souls through Evangelism  
Enfold them into the church through Fellowship  
Adore God by celebrating his presence through Worship  
Lead them to effective service through discipleship  
Touch others through Mission/Service for  
His glory.<sup>48</sup>

This mission statement has been transformed into a growth plan for the

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organizations internationally.

<sup>46</sup> Bro. Montefalcon accepted a church ministry in Guam in 2003, moving his wife and son to the territory where they now permanently reside.

<sup>47</sup> Worship program, 12<sup>th</sup> September, 2004.

<sup>48</sup> Many Churches of Christ in the Philippines have been influenced by the writings of Rick Warren, one of the leaders in the contemporary church growth movement, whose book *The Purpose Driven Church* (Grand Rapids: Zondervan Publishing House, 1995) has spawned many mission and purpose statements for the local churches. Warren's five purposes of the church are Evangelism, Fellowship, Worship, Discipleship, and Mission/Service, which are reflected in the CCC declaration.

2005-2006 Filipino school year to encourage Bible reading, personal spiritual development, attendance, consistent giving of offerings, inviting new children to the Sunday School, and sharing of one's faith with one's family.

### **Musical Equipment and Personnel**

During its first year, Bro. Joel Reyes led congregational music with an amplified electric guitar, but by 2004, the church had added a praise team and band consisting of electric bass and electric guitar. Percussion was first by tambourine, then with the percussion settings of an electronic keyboard. The church recently invested in a set of drums.<sup>49</sup> Song words are projected using an overhead projector onto a painted wall. In late 2004 the musicians had organized into a Music Ministry team with officers and a more formal structure for weekly worship preparations. Occasional donations of musical equipment improve the standard of microphones, amplifiers, and instruments.

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<sup>49</sup> One of the few areas of musical conflict in the Churches of Christ has been the introduction of drum kits in the chapel. This is not the case at Commonwealth; the church has just purchased drums. In many churches a plastic or wood screen to weaken the sound screened the drums, but they have generally come to be accepted as part of the new music groups that accompany worship. No serious theological or liturgical argument was ever mounted against the drums, but more a generational resistance based in the minds of older members with different taste.



### Observations<sup>50</sup>

Church of Christ Commonwealth began an adult Sunday School in 2003. Its original Sunday School for children continues to meet at the same time as the worship service. In October 2004 the church added an early worship service at 8 am, to make better use of its rented building on Sunday mornings.<sup>51</sup> Following the lead of church growth writers, the church is expanding by having two less-congested services, so that there is more space for newcomers and visitors. Attendances have hovered near the 100 mark since the church's first anniversary. The church has a mixed membership of generations, with few of the attendees over the age of 55. There is a strong youth group,<sup>52</sup> which is led by the young minister Joel Tabliga. This group has fellowships, social times, as well as distribution of tracts in the marketplace on Sunday afternoons.<sup>53</sup>

**Table 3. Worship Order at Commonwealth.**

<i>Tagalog</i>	<b>English</b>	Commentary
	Greeting	Welcome by the music team leader

<sup>50</sup> On the day of this observation, heavy typhoon rains soaked Metro Manila. At the beginning of the service, only 13 were present, but this is not customarily so. Adult attendances are usually more than 80.

<sup>51</sup> Commonwealth is scheduled to launch a second early service in late 2004 to better utilize its small chapel area. Many churches of Christ in Central Luzon will have 2 services on Sundays, both with the same preacher and service outline, to accommodate the members' timetables and utilize their small chapel spaces more fully.

<sup>52</sup> *Kabataan* is the word used for the church youth organization in Tagalog.

<sup>53</sup> One recent distribution took place in September 2004.

	Singspiration <sup>54</sup>	<i>Rock of Ages</i> <sup>55</sup> <i>All Things are Possible</i> <i>Leaning on the Everlasting Arms</i> <sup>56</sup> <i>Purihin Ang Ngalan Ni Hesus</i> <sup>57</sup> <i>Ang Ating Paninindigan</i> <sup>58</sup> <i>Lead Me, Lord</i> <sup>59</sup> <i>Forever Grateful</i> <sup>60</sup> <i>I Stand in Awe</i> <sup>61</sup> <i>Hallelujah to the Lamb</i> <sup>62</sup> <i>Joyful, Joyful, We Adore Thee</i> <sup>63</sup>
<i>Awit sa Pagsamba</i> <i>Pambasa ng Sagutan</i>	Psalm of worship <sup>64</sup> Responsive Reading	Responsive reading between leader and congregation members Commonwealth has combined the psalm and the responsive reading into one reading.
<i>Panalangin</i>	Prayer	A prayer of blessing follows the reading of the Scripture.
	Memory Verses	Members of the congregation will

<sup>54</sup> In many churches of Christ during the 1980s and early 1990s, the contemporary songs were sung as a type of warm up exercise to the main *hymnario* songs, as if outside the true beginning of the worship service. This time of singing is called a singspiration, providing an opportunity to introduce new music outside the original formal worship structure. However, now in 2004, the songs that were sung in more informal settings a few years ago are included as a "time of praise and worship" in the formal part of the service. This gradual introduction of new songs may be one reason for the smooth transition between musical styles.

<sup>55</sup> *Favorite Hymns* (Revised). (Cincinnati: The Standard Publishing Company, 1953), 231.

<sup>56</sup> *Favorite Hymns*, 199.

<sup>57</sup> *Ang Bagong Himnario Kristiano*. (Manila: Berean Printing Center, 1987), 124.

<sup>58</sup> *Ang Bagong Himnario Kristiano*, 111.

<sup>59</sup> *Blessing Lyrichordbook, Volume 2; Prayer, Praise, Worship, and Fun with God*. (Manila: Rejoice Communications, 1999), 52.

<sup>60</sup> *Blessing Lyrichordbook, Volume 1; Prayer, Praise, and Worship*. (Manila: Rejoice Communications, 1998), 74.

<sup>61</sup> *Blessing Volume 2*, 32.

<sup>62</sup> *Blessing Volume 1*, 60.

<sup>63</sup> The congregational singing at Commonwealth usually contains 5-7 songs, some from the American hymnbook *Favorite Hymns*, others from the *Bagong Himnario* and some more contemporary choruses, lasting 20-25 minutes. Today's musical choices were easily located in printed resources. The transparencies for the overhead projector are often transcribed from cassette tapes rather than copied from the resource books, depending on who is preparing the worship transparencies. Sometimes they are handwritten but most are computer produced.

<sup>64</sup> Commonwealth, Marikina, and Pasig often have a Psalm as call to worship, but in other churches such as Makati and Cruzada it is not used.

		stand and recite a favorite passage from the Old or New Testament. <sup>65</sup>
(Awit)	(Song)	This song, when included, is a special item as a choral ensemble, a solo or duet, otherwise it is omitted. On this day there was no special music item.
Mensahe	Message (sermon) <sup>66</sup>	Darryl Krause, Church of Christ missionary in the Visayas, gave the message.
Text	Text <sup>67</sup>	Sermons are based <sup>68</sup> on segments of the Old or New Testaments. Scripture

<sup>65</sup> Commonwealth is unique among Metro Manila Churches of Christ for its memory verse recitation. Anyone from the congregation can stand and recite a favorite scripture passage, as an encouragement to the other members, during this time. This practice, not done in most Metro Manila Churches of Christ, is a reflection of the old green chalkboard service order, when the adult Sunday School had *Mga Sinaulong Talata*, or recited Bible memory verses, as part of the educational process. This in turn is linked to educational practice as established by American school teachers during the early 1900s when public education was established on the then-current American system of rote memorization.

<sup>66</sup> In most churches, the minister, trained in a Bible College or seminary, will deliver the sermon. However, occasionally at Commonwealth, guest preachers will be invited to speak, either missionaries or guest professors at International Christian College of Manila. Sometimes the lay leaders, called elders or deacons, will preach, such as Bro. Jonathan Beltran, who is a professional accountant with the Commission on Audit, not trained in a Bible College.

<sup>67</sup> Churches of Christ do not have a lectionary or other liturgical outline. Customary Filipino holidays are observed with reservation, as the early Church of Christ missionaries were against elevating one Lord's Day above another as has been done in the traditional liturgical year. Until quite recently Christmas or Easter celebrations were subdued, with even the singing of Christmas carols avoided. In the past ten years the holidays' influence on worship is more readily accepted, with Christmas programs, carol singing, gift exchanges, and other tokens of the seasons followed. Passion week is a national holiday time, but for the Churches of Christ, the only additional service in some churches may be the "Seven Last Words" on Good Friday. This is not a normal occurrence, but will occur occasionally in a few churches, both in Metro Manila and in the provinces.

Commonwealth has had a rota chart from its beginning, showing the theme, text, preacher, elders presiding at the table, deacons distributing the Lords Supper elements, and women serving as deaconesses to receive the offering. This rota is usually prepared by one of the full time staff, Joel Tabliga or Joel Reyes. Since the murder of Joel Reyes' wife in March 2004, his colleague, Joel Tabliga has taken many of the normal pastoral duties, due to the emotional strain and legal process in which Joel Reyes must share his time. Under Filipino law, Joel Reyes must file a complaint against his wife's murderers, before the suspect can be prosecuted, so this has had a major impact on the life of the Commonwealth Church and its pastoral team.

<sup>68</sup> Churches of Christ have independent missions agencies, often one per family, rather than following the normal Protestant pattern of denominational and interdenominational mission boards sending many missionaries. The Krauses work under their own missions' supervision in the Philippines, Pacific Rim Ministries, but retain informal, friendly links with other missionaries in the Philippines funded by the Christian Churches/Churches of Christ from the United States.

		Reading on this day was Isaiah 6:1-5.
<i>Awit Panawagan</i>	Invitational Hymn <sup>69</sup>	The most common decision made during the invitation hymns is to be baptised into Christ. The church owns a portable baptistery, made of tubular steel and heavy gauge canvas, which sits on the right of the platform, which is always prepared for baptisms.
<i>Panalangin</i>	Prayer	After the decision time, a prayer is offered for the spiritual well being of those who have made a confession of faith in preparation for their baptism. <sup>70</sup>
<i>Awit sa Dulang</i>	Song of the Lord's Table	<i>Keeper of my Heart</i> <sup>71</sup>
<i>Pagbasa</i>	Table meditation	Bro. Romy Castro <sup>72</sup>
<i>Panalangin</i>	Prayer	
<i>Pamamahagi</i>	Sharing the Lord's Supper	Distribution of the elements by five men <sup>73</sup>
<i>Pagbasa sa Kaloob</i>	Meditation for the offering	The elders or church treasurer often does the meditation for the offering. <sup>74</sup>

<sup>69</sup> Invitation hymns reflect the altar call theology of frontier camp meetings, which are direct descendents of the revival theology of the Wesleys and George Whitefield, Billy Sunday, Dwight Moody, and Billy Graham. All of these have a common theological thread of life-changing conversion, often emotional, which is theologically at variance with Alexander Campbell's common-sense Christian faith based on testimony. It would seem that the American frontier culture of revivalism left its mark on the American Churches of Christ and on their missionaries in a way that opposes the teaching of Alexander Campbell.

<sup>70</sup> Churches of Christ have only asked for a simple Biblical confession based on Matthew 16:18, "I believe that Jesus is the Christ, the Son of the Living God." No other creedal statements or catechism lessons are asked of the newly converted. Many ministers will, however, have a series of Biblical studies to share teachings from the New Testament for these potential converts as part of their evangelistic Bible study process.

<sup>71</sup> *Blessing Lyrichordbook, Volume 5: Love, Praise, and Prayer in Song: Our Daily Song Part 2: From Stage to Screen.* (Manila: Rejoice Communications, 2003), 40.

<sup>72</sup> Commonwealth organized its leadership into elders and deacons and a board of decision makers in mid 2004.

<sup>73</sup> In line with most churches of Christ, the trays for communion contain individual plastic or glass cups rather than a single chalice shared among the communicants. Only in Britain and parts of the United States do the Churches of Christ have the single cup for the Lord's Supper.

<sup>74</sup> Offerings are used for the expenses of ministers' salaries, rental of the church chapel, utilities, printing, telephone, and supplies for the Sunday School.

<i>Awit sa Kaloob</i>	Song of offering	<i>Pala Niyay'a Iyong Bilangin (Count Your Blessings)</i> <sup>75</sup> Offering collected during the singing <sup>76</sup>
<i>Prayer</i>		Thanks for the offering
<i>Balitaan</i>	Announcements	CCC has its announcement section at the close of the service prior to dismissal. This includes welcoming first time visitors and the greeting of one another throughout the church worship <sup>77</sup>
<i>Pasasalamat</i>	Thanksgiving prayer	Prayers are led by one of the elders
<i>Awit Pangwakas</i>	Closing Song	This song is usually lively and may be combined with the perambulating greeting.
<i>Pagpapala</i>	Blessing or benediction	Bro. Wissmann or one of the elders may offer the benediction, with raised hand, from a selection of New Testament epistle benedictions.
<i>Tatlong Amen</i>	Threefold amen	This amen is performed in every Churches of Christ worship service in the Philippines except at CCM.

### Conclusions

Carmen, Don Moen, Darlene Zschech, and other musicians in the contemporary music business are leading examples for imitation in all the Churches of Christ music teams, but especially in the CCM worship. In a

<sup>75</sup> Even though there is a doxology in the *Bagong Himnario* it is very rarely used in the Philippines. *Bagong Himnario*, 199.

<sup>76</sup> Commonwealth uniquely provides two offering envelopes. One envelope is for the general operating expenses of the church, the other is designated for missions outside the church, such as the missionary serving in Indonesia and Bible colleges in the Philippines.

<sup>77</sup> In most Churches of Christ, a greeting time during the announcements is standard. Typically a chorus is sung, such as *I love you with the Love of the Lord*, while the attendees circulate, shaking hands and hugging, touching, and greeting the others present. It is often a race to see how many

performance-oriented face-oriented society like the Philippines, the muted simplicity of traditional, restrained hymns is being bypassed for the modern, concert feel of praise and worship. The bigger the speakers, the bigger the keyboard, the more microphones, worship and performance are as inseparably linked as identity is linked with performance and public manner.

These three churches represent diverse currents in Churches of Christ worship practice in Central Luzon. All three contain members and leaders whose personal religious roots go back several generations to the original Churches of Christ missionaries of the first decade of the 20<sup>th</sup> century. Many of the constituents in these churches are descended from early preachers, evangelists, or members who worked in partnership with those missionaries.

The fundamental structure of the green service board remains a yardstick for the worship in most of the churches, regardless of the music, building structure, or service structure, that fundamental order remains in place, even if altered by slight rearrangements of its component parts. Christ's Church, Makati, remains a leading exception as it follows more

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individuals one can greet during this time. No long conversations are expected to happen during this quick circulation.



completely the methodology of church growth. Worship order remains recognizable in each individual congregation every time the church is visited. It is very interesting, however, that most of the younger church leaders have not seen any of the green chalkboards, or even heard of them, but that the order of worship is passed by osmosis and example rather than by formal precept.

As the assimilation of new music and practices place strains on these churches, they also produce some dynamic changes. The Churches of Christ were not sectarian in their original practices before World War II. However, the conservatism, which produced the breakaway from the Disciples of Christ United Christian Missionary Society, also provided a legacy of legalism in which sectarian behavior could continue as exclusivity.<sup>78</sup> With the introduction of new church planting, contemporary music and ideas from leaders such as Rick Warren on church growth, the churches are developing a more modern outlook while retaining their distinctive theology and practice.

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<sup>78</sup> Some Protestant observers have claimed that the Churches of Christ in the Philippines are cultic, based on their practice of adult immersion as part of the salvation process.

## **Chapter Seven**

### **Observations and Conclusions**

In this thesis, the Churches of Christ in Central Luzon have been studied using different methodologies. Academic researchers have neglected the history of the Philippines, the lives of its people, its colonial past, and its religious life. In particular, the history of the Churches of Christ merits ongoing scholarship, focusing on the transplanting of church theology and practice through missionaries to new contexts.

In Chapter One, the history of the Philippines was examined through primary and secondary printed sources. The Philippines has had colonizing influences from countries such as Malaysia, China, India, Britain, Spain, and the United States. Three centuries of Spanish rule transformed the Philippines into a strongly Roman Catholic country, but the use of the rulers' language was limited to the elite Filipinos. At the close of the Spanish period, Filipino intellectuals such as Jose Rizal developed a rising national consciousness as they sought more freedoms and rights for the Filipino *indios*, the common people.

Most of the primary resources for this research were written during the American colonial period. The Filipino people desired their independence, but the United States insisted on tutelage for democracy. During this era the English language replaced mutually incomprehensible



native languages as a unifying force throughout the 7000 islands. English became the national language as the Americans constructed a public educational system. The Americans also developed constitutional government, healthcare provision, civil service, and sanitation. American Protestant missionaries assisted in the educational and medical enterprise while they were also preaching and teaching the Christian message.

The American government had prepared for and agreed to independence for the Philippines in the 1930s, but the outbreak of World War II delayed the process due to the Japanese invasion. Independence was finally granted in 1946 after the close of the war, but the United States retained a strong military and economic presence. A succession of presidents led the country in political development. Ferdinand Marcos became the strongest president in the country's history during the 1960s and 1970s. Backed by the United States to stand against communism, Marcos promoted developmental projects but at the cost of freedom and rights for the political opposition, capped by the declaration of martial law. President Marcos was removed from power during the bloodless People Power Revolution of 1986 (called the EDSA revolution). In subsequent presidencies, charges of corruption have clouded the political scene, culminating with the ousting of Joseph Estrada in 2001 from the

presidency on charges of plunder (EDSA II).

English has remained alongside Pilipino (a modified Tagalog) as a nationally mandated language for education, military management, civil documents, information technology, business, and health care provision. In addition to the promotion of English, American structures and practices continue to dominate these fields more than fifty years after independence. Filipinos travel to the United States and other Western nations seeking professional education and employment. This strengthens Filipino links to the West and its ways of managing professions such as information technology, health, education, military and business structures.

In Chapter Two the history and beliefs of the Churches of Christ were investigated utilizing textual and electronic copies of primary and secondary sources. Also discussed was the American and Filipino growth of the churches while maintaining their unique theology and practice.

The Churches of Christ began in the United States through a father and son, Thomas and Alexander Campbell, both of whom were originally ministers in a Scottish sect of the Presbyterian Church. They emigrated from Ireland in the early nineteenth century. The Campbells took a firm stand against denominational sectarianism on the western frontiers of the

United States, emphasizing the importance of biblically based Christianity, developing a theology and a practice based on a New Testament model of the church. This new movement spawned new Churches of Christ throughout the United States, paralleling the frontier development.

As the churches that followed Campbell's teaching grew in the United States, they sent out foreign missionaries in the latter half of the nineteenth century. The first ones arrived in the Philippines at the close of the Spanish American War in 1901. Launching preaching and literature ministries as well as medical missions over the next decade, mission stations established in Laoag and Manila were soon staffed with several families plus some single missionaries. The evangelists planted churches throughout Central Luzon, in the provinces of Laguna, Rizal, and Cavite, as well as Metro Manila. Missionaries Leslie and Carrie Wolfe arrived in 1907 to work with missionary colleagues already on the field in establishing a Bible institute, a printing ministry, and planting churches.

In the 1920s the Wolfes were asked to leave the Philippines by the United Christian Missionary Society, due to conflicts between liberal and conservative theologies regarding open membership. The Filipinos asked them to remain, which the Wolfes did, when an independent Church of

Christ group assumed responsibility for their financial support. Eventually this conflict caused divisions in both the American and Filipino churches. Suspicion of liberalism and conservation of traditional doctrine became the focus in the Churches of Christ in both countries.

Key Churches of Christ beliefs include hermeneutics derived from John Locke's common sense philosophy, a Trinitarian theology, and a high view of the church, baptism, and the Lord's Supper. The Filipino Churches of Christ have retained the teachings and practices of their early missionaries. Most of the teaching in the Filipino seminaries uses the English language as the medium of theological instruction and utilizes English textbooks published overseas, even when Filipino professors are lecturing. The continuing presence of both short-term visiting and long-term residential missionaries from overseas reinforces this strong presence of English in preaching and training. Even the name *Churches of Christ* continues to be used in English rather than Tagalog in most local churches.

In Chapter Three the personal and social life of Filipinos was studied through observation and bibliographic research. Central to all of Filipino society is the family, in its traditional extended multigenerational form, which ideally welcomes children and values the older members. Children

find their place amongst their siblings and cousins while they learn the other values that dominate Filipino society, principles such as obligation, saving face, and smooth interpersonal relationships. A type of fatalism also governs many responses to tragedy in the Philippines.

Society is strongly divided between the twenty percent of well-to-do families and the eighty percent who live by subsistence farming, fishing, or in urban poverty. Government at all levels is impacted by extended family links and the principles of obligation (*utang*) and saving face, which includes patronage and controls relationships, and therefore contributes to corruption. Formal education is greatly valued by Filipinos as a way to escape poverty by entering professional careers. These careers will often take the trained family member overseas to a higher paying job, which he or she will use to pay for the educational fees of his or her siblings. Religion, whether Roman Catholic, Protestant, Muslim, or clan based, dominates social and personal life. Rites of passage, such as christening, marriages, and death, are all ritually celebrated, as are Christian holidays.

These same familial and social relationships operate in parallel fashion in the Churches of Christ individual congregations. The churches are usually small, with a membership of one hundred or less, which often

consist of two or three extended family groups as well as some unrelated members. The same principles of respect are also seen in the web of relationships of the Filipino Christians to their missionaries and their church leaders. Relationships with their church mates usually follow the familial patterns of the multigenerational families. The title *Kapatid* (brother or sister in English), the honorific title given to church members by one another, demonstrates this familial thinking. This type of social observation has not been studied prior to this research in the Churches of Christ.

The *hymnario*, the songbook for the Filipino Churches of Christ, was the subject of Chapter Four. The research utilized the original edition primary texts of the Tagalog *hymnario* printed between 1962 until 1998, as well as the first edition of the American hymnbook from which the translations were made. The *hymnario* editions were borrowed from church members to assist this research. Specialist Tagalog speakers who knew the particular meanings of the more obscure words undertook translation of hymn texts. The Churches of Christ *hymnario* was based on an American hymnbook published in the United States for the use of the Christian Churches/Churches of Christ there. This book, *Favorite Hymns*, consisted of primarily gospel songs (as different from traditional English hymnody)

originally composed in English and sung to the tunes most familiar to American Christians. When these songs were translated into Tagalog, many of them retained parallel meanings to the original English text. However, other Tagalog hymn texts were transformed entirely, with the lyrics in deep Tagalog, the literary form of the language popular in the 1920s and 1930s.

Original research into the *himnario* has revealed a number of these newly written Tagalog hymn texts that reflect Churches of Christ theology, not simply the original meaning of the English lyrics. The tune from the original American song is used with the new Tagalog words. This is a unique practice amongst the Churches of Christ anywhere in the world. Neither in international conventions nor in English language hymnbooks for the Churches of Christ is there such an array of hymn texts containing the unique theology of the Churches of Christ, written to teach the slogans of the churches and to uphold its doctrines.

In tandem with the *himnario*, Christian leaders produced a guide for worship was produced for the Churches of Christ chapels. The worship service was permanently outlined on a simple chalkboard mounted in many of the chapels. Each week the persons leading the worship would change the weekly songs and the scripture readings on the board. The

chalkboard provided a shape for the services in lieu of a liturgical guide. A topical index in the *himnario* suggested certain songs for the set locations in the worship chalkboard.

The churches developed as an extended family group, held together by their beliefs, their common worship which included hymns, which taught their faith, practices that followed that faith, and Filipino leaders linked to the missionaries.

The first national change in worship music occurred at the International Convention of Churches of Christ, held conjointly in Manila with the 83<sup>rd</sup> National Convention of the Churches of Christ at Pasay City, Metro Manila, in 1992. This convention program contains contemporary chorus music for the first time at the national level in the Churches of Christ, as well as the more traditional English and Tagalog hymns.

In Chapter Five contemporary Christian music magazines, which contain the newer songs, are examined. In these newsprint volumes Filipino publishers print the contemporary chorus lyrics primarily in English. These books are then used in many denominations, including the Churches of Christ. These magazines, only published in the last decade, are another unique source of investigation. Music publishers in the United States imported the new English song lyrics as part of the



global Christian music business. The music industry identifies this genre as *praise and worship*. This style, rooted in the charismatic movement that also originated in the United States, provides music with more emotional content than many of the more doctrinal or theological songs of the *hymnario*. Even though the Churches of Christ have no basis for charismatic theology or practice in their tradition, these new songs have a much more intimate reflective theology than the lyrics of the *hymnario*. This is particularly true when compared to the *hymnario* texts that were especially created to reflect the Churches of Christ teaching, which are only in the Filipino *hymnario*. This additional emotionalism is a new feature in the Churches of Christ.

These contemporary songs are influencing the Churches of Christ to interact with the wider Christian community because many Protestant groups sing the same songs, as do some Catholic charismatic communities. Simple English lyrics, often emotive and personal rather than containing dogmatic tenets, transfer easily from one church group to another, regardless of denominational boundaries. The traditional sectarian outlook of the Churches of Christ may prove permeable to the new music as the younger members often lead the weekly church worship with songs that other Christian groups are also singing.

Sunday corporate worship is described in Chapter Six, comparing the practice of three Metro Manila Churches of Christ. The worship order and the songs sung in these worship services are also observed. The three churches discussed are Christ's Church, Makati (CCM); Church of Christ at Cruzada; and the Church of Christ at Commonwealth, all of which are situated in the metro Manila conurbation. The worship songs are sung primarily in English in all three churches, but the Filipino leaders conduct virtually all the remainder of the worship service in Tagalog or Taglish.<sup>1</sup> Only Commonwealth used any Tagalog lyrics on the days when these observations were made, and both Tagalog songs are part of the *himnario* group that is routinely sung at national conventions or women's gatherings. The other two churches, Cruzada and CCM, provided only English songs for their congregations, even though their preachers preached in Taglish and Tagalog. Commonwealth had a guest American missionary who preached completely in English on the day that observations took place.

Even at Cruzada's 9 o'clock service, advertised as the English service, virtually all the speaking, prayers, and meditations are in Tagalog. The Filipino ministers usually construct their sermons in English outlines,

borrowing from books of sermons or constructing their outline from the biblical text for the sermon, but the ministers extemporaneously use Tagalog or Taglish to flesh out the outline while preaching. The preaching ministers at CCM and Cruzada are born Tagalog speakers, but the two Filipino ministers at Commonwealth were born in the Central Philippines. They were raised to speak Cebuano and Samareño, but preach fluently in Tagalog to a mixed congregation with a strong Ilocano (northern Luzon) audience as well as Tagalog members.

With the new contemporary music from outside the *hymnario* and the traditional Churches of Christ pattern, it is worth noting that the only charismatic practices are occasional raising of hands at CCM and clapping in time to the music generally for the faster choruses in all three churches. Very little other charismatic practice, such as speaking in tongues, healings, or slayings in the Spirit, takes place at the Churches of Christ worship services. These activities would be frowned upon by most of the leadership as practices outside the biblical model of the church and therefore not in line with its theology.

During the American colonial era, the worship service was structured by the use of liturgical chalkboards in many chapels, providing a weekly

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<sup>1</sup> Taglish is a colloquial amalgam of Tagalog and English.

order, originally written in Tagalog, which remains intact to the present time. This organizational principle continues in spite of the new wave of contemporary choruses that are now used in the Churches of Christ worship services. The established chalkboard liturgy, even though the boards are no longer physically posted in any of these churches, is still the framework for most of the modern worship services.

So what conclusions can be drawn by this research into the worship practice of the Filipino Churches of Christ? Firstly, it was the researcher's expectation at the beginning of this project that there would be some dissension or conflict between proponents of the *himnario* and the proponents of contemporary music during the course of the research. This, however, never came to pass. The reasons for this will include the Filipino's social desire for smoother interpersonal relationships, without causing others to lose face, contrasting the Spanish social behaviors and the Asian smoothness of interpersonal relationships. In addition, the gradual introduction of the new music alongside the older *himnario* songs may have kept the transition peaceful. The two types of music have come to co-exist at national and provincial events harmoniously, sung by members of all ages.

This inquiry has demonstrated the importance that Filipino Christians

attach to their *himnario* and its songs, even when they show little or no interest in traditional history at a national level. The *himnario* songs, which contain key beliefs and slogans, hold these churches and their members together with common ground of songs lyrics and melody, even as they are sung alongside the newer music from abroad. The *himnario* songs are performed at national events, college rallies, and any significant provincial gathering where the identity of Churches of Christ needs to be affirmed in the group.

This investigation has shown that the English lyrics of the new music are also impacting the lives of Filipino churches. Filipinos, who enter the global workplace in search of higher salaries to support their families, value English language skills. However, English has now replaced the Tagalog of the *himnario* for the worship service, now often celebrated with contemporary English choruses. This usage of English moves the Filipino worshiper away from the language of the heart and soul in which Filipinos think and feel. While Filipinos continue to have sermons, prayers, and communion meditations in Tagalog in the worship, the music has become isolated from the rest of the worship service. This isolation may also be influencing the comprehension of song lyrics, in comparison to the Tagalog lyrics, which are more easily understood, even

though written in an older, more formal Tagalog.

It is to be hoped that other scholars will continue this investigation of the history and practice of churches planted by Protestant missionaries throughout Asia. Several other threads of investigation are now possible from this platform of initial research. These areas might include:

Filipino Christians and their society are certainly worthy of further study both in their home country as well as in foreign contexts, where they are employed in hospitals, factories, and ships. It is estimated that ten per cent of the adult work force of Filipinos is overseas at any given time, earning foreign currency for their families.

Study of missionaries from larger organizations dominates those from smaller groups, so that their impact is almost invisible in academic literature. The field of independent missions remains one of the most neglected area of religious studies, both in the personnel who become missionaries and the practices which they promote in their host environments.

The role of hymns as spread by missionaries and then translated by the recipients in new contexts has a known impact in both Korea and Japan, with hymnbooks composed for their converts. Investigation into other countries and contexts for hymnology would be certain to uncover

further remolding of the hymns brought from abroad to a host country.

Contemporary Christian music is worthy of study as it travels from its western origins to other Christian groups in the third world, promoted through a business model as well as by global Christian travelers who bring it informally to new contexts.

The decline of denominationalism, as reflected in the declining use of denominational hymnbooks, may also prove academically interesting when compared to the rising use of contemporary Christian music in non-charismatic traditions, particularly outside the Western religious context.

The linguistic influence of the English contemporary lyrics in a society where English is a second language for most worshippers has also been examined. The global impact of multinational Christian music imports into most countries will promote worship services that use English songs for some time to come. However, with more than sixty per cent of the contemporary music being sung in English, what do the local Christians singing these English imported songs comprehend from the lyrics? A comparative study of the lyrics, filtered through local language and thought, would be a profitable study of language and comprehension.

This first history of the Churches of Christ in Central Luzon has opened the door for the research of various Christian groups, their

histories, and their practices as they have moved from one society to another. This work provides a baseline for future efforts to better understand Protestant church practices in the Philippines and the development of independent mission work throughout Asia.



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